

Philocothonista, OR, THE DRUNKARD.

Opened, Dissected, and Anatomized.



LONDON,

Printed by *Robert Raworth*; and are to be sold at his house
neere the *White-Hart* Taverne in *Smithfield*. 1635.

Philosophical
OR, THE
DRINKARD.
Opened, Dissected, and Anatomized.



LONDON
Printed by R. Knapton, and are to be sold at his house.
near the Temple, in the Strand, at the Sign of the

The Author to the Booke.

THere's no faith in the forehead, Drunkard, goe,
Tell all of that condition, that are so
(Still & worthily) they are Helluoes and not men;
If they be vext? say ore and ore agen,
They are Statuoes, onely gasping a short breath
Like dying men, each houre expecting death;
Tubbs-bottomlesse, in which what ere you fill,
All runs to waste, the more you poure, you spill;
Casks, open to receive what so you please
To glut their Concaves with, health, or disease;
To them all's one: Fowle Kennells that make stinke
The pure raine they from spouts and gutters drinke,
And turne them into puddles: Froggs, not content
To live in water, (their sole nutriment)
But ever croaking (to find something new)
After the evening and the mornings dew:
Dry Sponges, alwayes thirsty (in their kind)
And (drunke) being squeeze'd leave all the drops behind;
They are no day-birds, rather Owles and Bats,
These looke not on the Sun, but see like Cats,
Best in the night: To rest, they lay their heads,
When th' early Cock calls ocher from their beds:
Though men of falshim, and posses of land,
Yet on their owne free ground they cannot stand;
They live in thicke Fogg (which like Etna choake)
By Candle-snuffes, and in Tobacco-smoake;
Sometimes, they like those heathen Idalls be,
Have Eares and Eyes, but neither heare nor see,
Meeke Ethnicks it's not call them; Christians neither,
But the seven grand sinnes, bundled up together:
Thou art none such; Then Booke, away, be gon,
And tell the World, Ebrietas quid non.

Tho: Farn-lignum.

GEORGE DONNE,

To his industrious Friend.

THere rests the height of knowledge, when we see
The Practicke part link'd with the Theoric;
To both these, Observation. To contend,
Whether this Art be best observ'd, or pen'd,
Is questionable: most, thou say'st doe draw
A lawlesse drinking into rules of law.
The Souldier, Clarke, and Sea-man, from this part
Speake all in their owne termes, and drinke by Art;
Yet heere's the master piece, thy Art could frame,
To shew so drinke, and drinking to abstaine.

OF

PHILOCOTHONISTA,

The Reader:

To the Author, NEPHALIOPHILE.

THow hast (my learned friend) with happy fate,
Shew'n to the world A Monster, (at cheape rate:)
Much more A Prodegy, then all the Toyes
Set out to cozen Women, Fooles, and Boyes
As Fayres and Markets. In the Gulph of drinke,
Where giddy vessells reele, and lastly sinke;
The Quick-sands, Whirl-pools, the Rocks, the Shalms,
Are so describ'd; that they must read Them selves
Guilty of wilfull Shipwracke, who ore-look
Thy paines, yet then be saved by thy Booke.
Hang Bookes! Let it goe round! Follow your Leader!
Pardon; I'm but Interpreter to th' Reader.

JOHN FOORD.

The B O O K to the sober and
discreet Reader.



Enerous Reader, thou hear'st my charge, and I come to present my selfe to thy viewe, like a Chancery Bill, pitifully complaining. The reason is, because I am turn'd out like a masterles man, without Patron, or Mecenas to countenance mee, much misery I undergoe, merely for my names sake: For if he that hath a bad name is said to be halfe hang'd, what may I hope for then, when mine is so abominable; Notwithstanding, if my condition had accorded with my Title. I might have had Incouragers enough, and too many; but when they understood my nature and my name were directly opposites (For many who were loath to have me follow them publikly in the streetes, would have beene glad to have hugg'd me in their private Chambers) I then was left destitute, both of pittie and patronage: For instance; I presented my service to a great Favourite in the Court, who when hee apprehended that my continuing was, rather to plucke up, then plant the Vine, and to condemne, not countenance the vice, he bit the lip, contracted the brow, and made me this answer: *And wouldst thou barre me from drinking healths to the Prince whom I serve? the Lords whom I honour? and my Mistress whom I love?* So with a looke able to sowre the next draught before he swallow'd it, left me.

The Booke to the sober

From the Court I tooke my progresse into the Countrey, where hearing of a Noble house-keeper, who kept liberall hospitalitie (not common in these dayes) I tendered my service to him, who generously excused himselfe thus. *Friend, would'st thou have mee now close-handed, and tassel a pad-lock upon my Buttery hatch; If my seruants bee freely entertained in other great mens Sellers? Shall I forbid their followers to drinke drunke in mine?*

From him I went to an old Country Lawyer, his next Neighbour, who presently clapt his spectacles on his nose, and reading my inside, with my Title (in a great chollar, which swell'd up his ruffe as hie, as his veluet cap) said, *Hence from my doores thou imposture, which art not what thou seemest, were it not for such of thy name, who quarrell in their cups, how should I doe for clients to maintaine my estate?*

Nere unto the Lawyer, dwelt a Farmer: I descended so low, as to offer my selfe to him, telling him my condition and qualitie, he replied in a furie, *How then shall I pay my Land-lord? were it not for Drunkards, I should sow no more Barley, so might the Malt-men starue, and I perish,*

Having such cold comfort in the Countrey, I then provided to come up to London with the Carryer. The first Inne wee came unto, I open'd my selfe to mine Host (a Iollie Corpulent fellow, and a boone Companion) who at the very motion, first stamped, then staring he began at length to be starke mad, crying aloud; *Who then shall keepe my guests up all night? call in for drinke? and put them to unnecessary charges? how shall my Tapster live? or I maintaine fire in my Kitchen? As good perswade me so cut downe my signe-post: For thinkest thou, that I can eate and drinke hay and water, with the Horses? Much adoe I had to get lodging there that night, but with condition, to be gone thence by the day breake in the morning. At length I came to the Citie, and hoping to have beene entertain'd by one of the Sheriffes, I found the Sergeants and Yeomen, ready to beate their silver Flagons about mine eares.*

Their

and discrete Reader.

Their Sellers were open for all commers, and I onely excluded, and estruded, for by no intreaty, they would shew me to their Masters. The French and Spanish Merchants, that trade in Wines, rejected me, *as one who had laid some project to undermine, and blow up their trafficke.* I then thought good to find some refuge at Vintners Hall, but there I was more charlishly repul'd, then at any time before. They call'd mee Innovator, and told mee, *I had laid a plot to begger them, who had undone so many.* I went thence to the Fraternitie of the Brewers, and finding them assembled, I had no sooner petitioned to them; but they presently open'd so many stale bottles mouthes against mee, that I was afraid either to be drown'd in their frothy Ale (which powr'd upon me like a deluge) or to be shot to death with their corks, which peal'd against mee like so many Pot-guns: For which injury, I complained to a Iustice, desiring his warrant; and withall, besought him of entertainment. But hee gave me this short answer. *I preshee friend, how then dost thou thinke my Clarke should live?* I then was in dispaire, but thus comforted my selfe, surely one Schollar will countenance the worke of another, and so put my selfe upon a Poet, who looking first stedfastly upon mee, after a small pause, gave mee this short answer, and so left mee.

*Ennius ipse pater nunquam nisi potus ad Arma
profluit.*

Old father Ennius never durst aspire
To write strong line, till Bacchus lent him fire.

I have now no refuge; but to thee (oh temperate and discrete Reader) under whose wings I hope at length to be shadowed, if not supported; For which favour, I shall protest me thine in all sober sidence,

Philocoronista Anatomized.

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herrid effects of Drunkenneſſe diſcovered; The
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CHAP. XIII.

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CHAP. XIX.

Of some who have liued abstemious, and altogether refrained from wine.

CHAP. XX.

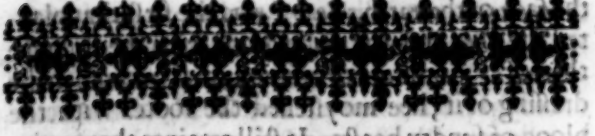
A moderation to be obserued in drinking, borrowed from Antiquity.

CHAP. XXI.

Of the most horrid effects of Drunkenesse, and a Christian like admonition; to Sobriety and Temperance.

Philoco-

use of Food, when the waters were created from



Philocothionista

OR THE
DRUNKARD.

CHAPTER. I.

The excellency of Sobriety Illustrated, and the horrid effects of Drunkenness discovered: The first for Imitation; The second for detestation, &c.



He first age of the World, which is reckoned from Adam to Noah, (or the Creation unto the Deluge) might be called the Temperate, or Sober age, for then Man-kind neither tasted the flesh of Beast, nor Bird, nor dranke of the Ivice, or liquor of the Grapes; their Meate was the fruites of Trees, and the Rootes and Herbage of the Field: Their Drinke, the fresh and unmixed Water of the Rivers, and Fountaines. But after the great Cataclis-

* The first
Planter of the
Vine.

* Severall o-
peration of
Wine.

me, or Flood, when the waters were ceased from off the face of the earth. *Nash* * was the first that planted the *Vine*, and was made drunk with the strength thereof. Some are of opinion, that because in the dressing of it, hee moistened the rootes with the blood of sundry beasts. It still retaines that predominant quality to put Drunkards into such severall humors. For wee find by common experience, some in their healthing, to be made * wilde as *Lyons*, (apt for any mischief, or outrage.) Some in their Cups, dull and forgetful as *Asses*, (almost voide of motion or spirit,) some Luxurious as *Goats* (forgetting both Civillitie and manners:) Others crafty as *Foxes*, (then most subtle, either in Cheates, or Bargaines,) and so of the rest, but it is an Argument on which I will not insist, but passe it over, as rather a fancie then a maxime; onely I will make my first *Corrolary* to shew a reason why severall Drunkards may be properly paralleld with sundry Beasts; and first of

Ebrietas Afiuina.

THe horrid vice of Drunkenesse and Intemperance, which like the Cup of *Cyres*, turns Men into beasts, is to be avoided, as an open enemy to all goodnesse and vertue, *Macrobius lib. sat. 2.* tells us, that of the five Sences, the unlawfull pleasures of two (If immoderately used) Man communicateth with the unreasonable Creature: Namely these of the *Touch* and *Tast*: and therefore all such are to be numbred amongst Beasts, who brutishly forget the Noble-

Noblenesse of their owne Nature, and give themselves over to inordinate and carnall appetites: Amongst which, such may be called, and not amisse *Drunken Asses*, who beare themselves in their lavish and riotous cups, no otherwise then the Beasts, whose names they deserve, as being rude, ignorant, Infamous, Ill-natured, shamelesse, ill-tutered, and unmanerly; who neither observe their betters, nor reverence their elders, regarding not Matrons, nor respecting Virgins: who not onely are of that impudence, to utter scurrilous and abscene speeches in their hearing, but in their absence to asperse their Chastities, boasting what either they have, or might have done, when their more sober consciences can Iustifie against their toxed Intemperance, their words to be as farre from Truth, as their senses were at that time from reason, complying with that of *Ovid*.

Corporis cum nequeunt, quod possunt nominat arguer.

Et nulli, non se Concubuisse ferunt.

Who's bodies are debar'd, their names they taint,

And boast, & have lyen with all, both shrew and saint.

Et Ebricitas Coniungit

Others are said to bee *Dogge-drunk*, or as drunke as *Dogges*, and of such ought all men to beware; these like spannells faime upon any man in their better temperature, but when their braines are heated in the blood of the *Gray*, they will faime on thee like *Mastines*, who in their native and

can stand upon no ground, but leape and dance, and caper, toy, laugh, sing, and prattle, troubling the whole company with their Antick gesticulations, and tedious verborosity, on whom that of the *Psalmist* may bee confer'd: *Circumcederunt me vituli multi, et Tauri pingues obsederunt me*: many Calves have compassed mee about, and fat Bulls have besieged me round.

Mille boves pastorem circumdant, mille caprum, et Tauri pingues obsederunt me.

An Hundred thousand Calves, (and heere,

A Thousand Oxen gaue)

And upon every drunken Calve

There sits a flie, and playes

Ecce, Pulvis.

There are said to bee drunke as *Foxes*, and those are they who Infiltrate men in their Cups, and urge others, quaffing and heatching for no other purpose then to intrap them in their speeches, and bring them into trouble, or to catch some advantage at their words, thereby to supplant theſt in their eſtates; and ſuch may bee call'd *Polſtuck Drunkards*, of whom *Cicero* ſpeakes. The craftier and ſubtiller a man is (ſaith hee) the more hee ought to bee hated, as one who hath ſorſited reputation, and opinion of goodneſſe, the ſerpent hid in the the graffe, ſtingeth the ſoote, and theſe Engineers under the pretence of honeſty, deceive the ſimple.

Sit aculis fallax: Præſtatur pleribus hamus, Calidae poſtibus, dædæ poſtea feræ.

So come from the drabty hooke,
The greedy fish beare,
And so doth the deceitfull hane,
The foolish beast in mare.

Epictet. Porcina.

BUT above all; These are most ridiculous and nasty, who by giving themselves over to all beastiall vinosity, by spending whole dayes, and consuming night after night in Tavernes, and Tippling-houses, returne from thence, either led or carried, who oft times stumbling, lie wallowing in the kennells, and so appeare no other then *Hogs* and swine, newly come dirty and dawbed out of the puddles, and such may be called (and not unproperly) *Scropha*, and *Scrophipasci*. i. Sowes, or sowe-feeders. I might run through all the severall sorts of Drunkards. As *Ephron*, *Leopina*, *Carpina*, *Anserina*, &c. Of some that are like *Leons*, some like *Geares*, others like *Geese*, in their height of vinosity, but by the former deciphered, the rest onely named, may bee apprehended: leaving therefore their expression I commit them to your Imagination, and (mixing *Democritum* with *Heraclitum*, I thus proceede.

BUT before I come to speake of the *Moderne* Drunkards of these times and a new *Grammar* of a late, and the last addition in frequent use, daily studied, and hourly practised, it shall not be unnecessary (the better to Illustrate this present *Tractate*) to reckon up some of the former Ages, who have

have bin notorious in that kind, and for their great
vintages, and excess in carousing; howsoever not
commended; yet remembered to all posterity, as
also of their manner of Wealthings. The fashions
and sizes of their Cups and Goblets; The height,
and depth of their draughts, with the customes, and
Ceremonies, used and observed in divers Coun-
tries, which, though they were strange, and almost
prodigious, yet if we compare them with the Ri-
otting and intemperance of these times, It will ma-
nifestly appeare, that though we come short of
them, both in stature and strength, yet we in many
degrees exceede them, both in distemperature and
suffert.

The bad man (saith *Plutarch*) liveth to eat and
to drinke, but the good man eateth and drinketh
to live; *Plutarch*; to make men believe the Immor-
talitie of the Gods, taught the people that it was not
possible they could die; because they did not eate,
therby intimating, that as eating and drinking
maintaineth life, so they are likewise the occasions
of death: Suffert (saith one) hath kill'd more then
the Sword; and Wine hath drown'd more then the
Sea. And another, the *Riv* bringeth forth three
Grapes; The first of Pleasure; the second of drun-
kenness, the third of Repentance; *Vina ferit per se,
vino corrumpitur vitas* (saith *Ovid*) wine blastedh
Reckles, and hasteneth Age; It maketh of a man, a
beast, of a strong man an impotent; of a wise man a
foole (saith *Origen*) wherof, the contrary according
to the words of *Abagoras*, Sobriety is the very
finewe, and strength of the soule: *Plat* lib. 8. de

Three seve-
rall Grapes of
the Vine.

legibus, writing to the Lacedaemonians, useth words to this purpose; To drinke too much, doth not become you, oh you men of Lacedaemon, unless it be at the high Feast of that God; who first delivered the use of the Grape unto you; therefore I perswade you to forbear at intemperate carousing. To which the Lydians, the Persians, the Thracians, the Carthaginians, the Celts, the Teutones (by whom is meant the Gauls, and the Germans) are too much addicted; *Ebricitatem vices verecundum quisque modus*, saith Plutarch, Let every bashfull and modest man avoid drunkenness, for it is a monster with many heads, one of obscene talke, others of Blasphemy, Profanation, Lying, Cursing, wrath, Murder, &c. For Wisedome is hindered by Wine, and Understanding dark'ned. One Gorgias being demanded how it came to passe that hee had lived to the number of an hundred and eight yeeres; returned this answer, because I never in my life-time ate beyond sagietie, nor drunke to surfeit. Wide (saith Homer) will make the wise man sing foolishly; the temperate man laugh outrageously; The staid man dance ridiculously, the silent man utter secrets openly, and to speake things immodest, and uncomely: *Quid enim est in corde sapientis, aut in lingua eius*. Whatsoever things lies hid in the heart of the sober man, is presently made publike by the tongue of the drunkard. When a plating fellow upbraided Bias of sollicit, because hee was silent at a banquet, hee made him this answer, Friend didst thou ever know a foole that was tongue-tied in his Cups? And when certaine Foreign Ambassadors

Lib de Garrat:

Drunkenness
a Monster.

what is
in the heart
of the sober
man

were feasted in *Athens*, by one the most eminent amongst the *Acopagite*, whither divers learned *Philosophers* were invited to discourse, and keepe them company; After many Arguments, gravely and weightily debated, one of the Strangers observing *Zeno* in all that time nor once to have opened his lips: Tooke up a bowle and dranke unto him, saying, But of you grave Sir, what shall wee report to the King our Master? To whom he replied, say to him nothing else but this: *Wee have seene an old man, who had that power over himselfe to be silent at a Banquet.*

It is reported of *Phillip King of Macedon*, the Father of *Alexander*, that having leaved a Potent Army to invade the *Persians*, and understanding by his skowtes and spies, that the Land abounded with daintie fare, and delicate *Wines*, and that the People were wholly addicted to feede hie, and to drinke deepe, he presently retired his Forces, and returned into his owne Countrey, and being demanded the reason, hee made answer: *To what purpose should I make warre upon them, who are every houre ready to overcome themselves.*

B

CHAP.

CHAP. II.

A Catalogue of sundry Helluoes, and great quassers
amongst the Grecians: Infamous for their
viniosity.

COME now to speake of the an-
cient Caroufers: I will first begin
with the merry Greekes. From
whom the Good-fellowes of this
age would borrow that name, and
see what Frolike healths I can find amongst
them. Hee that had a great inclination to drink
wine, was called *Philoenus*: He that lov'd to make
himselſe merry with that liquor, which was
composed of Water, and Graine (which I ima-
gine to be like our Ale, or Beere) was stiled *Phi-
loputes*: He that dranke immoderately, and a-
bove his strength, had the denomination of *Phi-
locotonista*: Among whom * Old *Nesfor*, even
in his third age, was numbred; He was observed
to take his rowſe freely, and more at the ſiege of
Troy, then the Generall *Agamemnon*, whom *A-
chilles* upbraided for his immoderate drinking:
Neither in the hottest of the battell, was hee e-
ver knowne to venter further then within ſight
of his Bottle: To whom Sir *Iohn Falſtaffe* may
not unfitly be compared, who never durſt ride
without

Nesfor a great
drinker.

without a Pistoll, charg'd with *Sacks*, by his side. You may read in *Homer*:

Nestor non latuit clamor, tamen ille hibebat.

Old *Nestor*, notwithstanding, all the Noyse

and clamour made by the Tumult, would not

breake his draught. His Cup was compar'd

to *Achilles* his Shield, as the one never enter'd

the field, nor engag'd his person without his

Target to guard his life. So the other never

heated his body in any skirmish, without his

bowle to quench his thirst: *Protesus* the *Macedo-*

nian had the character of an invincible quaffer,

For as *Ephippus* testifies, *Alexander* the Great,

drinking to him a full bowle of wine, contain-

ing twelve *Sextaries* (which according to our

measures, held two Gallons and a quart, hee

pledg'd the King, and carow'd it off at one

draught, with a great applause from the stand-

ers by, and after some small interm, he caus'd

it to be fill'd againe, and began a new health to

Alexander: In the pledge whereof, the King fail-

ing in his strength, and not being able to over-

come it, the bowle slip'd out of his fingers, and

hee (with it) fell likewise groveling to the earth.

It is further reported of *Alexander*, that hee

would sit up and drinke so long, that being over-

come with sleepe, he hath not left his bed for

two entire nights and dayes together, insomuch

that it grew to a common Proverbe in *Greece*,

at *Corinth*
at *Corinth*
at *Corinth*

Athenius Dy-
pa: lib. 10.

Protesus, lib.
de Sepulc. *Alexand.* et Ho-
phestion.

Alexander the
great.

Menander in
Adulator:
Linceus la.

That if any man could powre more liquor down his throat then his companions, they would say hee were able to drinke with *Alexander*; divers Authors report of him; That carowing one day with twenty Persons in his company, hee dranke healths to every man round, and pledged them severally againe; And as he was to rise, *Calisthenes* the *Sophist*, comming into the Simposition, or Banquetting-house, the King offered him a deepe quaffing-bowle, which he modestly refused, for which being taxed by one there present: Hee said aloud. I desire not, oh *Alexander*, to receive a pledge from thee; by taking which; I shall be presently inforced to inquire for a *Physicion*. *Theophrastus* writes, that by continuall rioting, his body was made so unable to performe any venerall Act, that when his mother *Olympius* sent unto him a most beautifull Lady, called *Callipena*, notwithstanding, his opportunitie, and her importunitie, shee departed unvisited from him. King *Darius* had these words inscribed upon his Tombe.

Darius.

Vinum multum bibere potui Idque perferre.
I could drinke much Wine, and beare it well.

Estesias reports, that the Kings of *India*, were not suffered to drinke, but with great moderation. But the Kings of *Persia* had liberty for one day in the yeere to carowle even unto surfet, and that was in their sacrifice offered to the Sunne: For

So saith saith *Durle*. *Philip* of *Macedon* was surnamed *Bibax* (for so saith *Theopompus*) who having one night bounteously feasted the *Athenian* Ambassadors, they were no sooner departed to their lodgings, but he caused three minstrells and singers to be called into the roome, with *Aristonicus* the harper, and *Darionus* the Piper, with sundry other luters and Bassoones, with whom he often used to revell and carowse. In whose company having spent the whole night, the day no sooner appeared, but he commanded them all to leave the place, and sending for the Ambassadors early in the morning, even when he was scarce able to utter one ready word, dismiss them with a ridiculous answer. *Caristinus* in his historicall commentaries writes, That when hee purposed to take his rowse, he was wont to say, Now may I drinke freely and safely, for it is sufficient to me that *Antipater* is sober and awake. Upon a time, being at Chess, and one bringing him word that *Antipater* was comming to see him, he suddenly flung away the bag, the men, Chess-board and all, and hid them behind the bed on which he then sate, as if he either feared or was ashamed to be found (by him) at so unprofitable an exercise.

Philip King of *Macedon*.
Durle lib. 7. hist.
lib. hist. 16.

Amongst these great wine-bibbers, *Dionysius Junior* is numbred by *Theopompus*, who almost drunke out his eyes: for his continuall surfettis made him purblind and dull sighted: For as *Aristotle* reports of him, he hath beene knowne

Dionysius Junior
Theopompus.

Arist. in Rep. lib. 1.
Arat.

to drinke, and then sleepe, and waking, to drinke againe without intermission, for the space of nineteene dayes and nights together: divers of his Followers and Flatterers, because the King had bad eyes, counterfected themselves blind, feigning that they could not see their way, but as heeded them, nor distinguish the meat upon the Table, but as he fed thē; nor would they discern the cups that stood brim'd before them, but as he reach'd them, and put them into their hands; formidably palpable flattery, they were called *Cathartes*. *ANILAS* Tirant of *Cherass*, with his brother *Appolocrates*, both sonnes unto the forenamed *Dionysus*, were immoderate quaffers. *Nysus* understanding by his Physicians, that hee could with no possibility outlive some few moneths, resolv'd with himselfe to spend them voluptuously, in all the varieties that could best taste his pallate, drinking the most sweete and delicious wines, even till the very moment of his death. Hee was no sooner inflated in the kingdom, but he caused Chariots to be made, and wore a tressure of divers colours; his chiefest delight was in riotous feasts and inordinate draughts, being frequently attended by Catamites and strumpets. In all which his brother *Appolocrates* equall'd, if not exceeded him. The same Author speakes of *Tymolus* the *Theban*, and *Chiridinus* *Orisk* the *Athensian*, both branded for their intemperance in wine, and incontinence with women. *Areadus* dranke himselfe

Nisus of *Syracus*:

Appolocrates,
Tymolus,
Chiridinus,

Areadus.

to death, of whom *Polemon* the exigramatist writ *Polemon Epig.*
this Epitaphi. *quidam in bonis et in malis*
lucet et idem in bonis et in malis

Arcadionis habet tumulus hic ossa bibacis

Erosusque

This Tomb contains, drunkard *Arcadion's* bones;

If you desire to know who laid these bones,

I was *Charmilus* and *Dorcas*, to his fame,

Who as he liv'd in drink, dy'd in the same.

The same Author in one of his Epigrams, re-

members *Eretemus* guilty of the like intem-

perance. *Aristeus Salaminus*, and *Diotimus Athe-*

niensis two approved writers, commemorate one

Alcaeus *Macedo*, who was likewise call'd *Dys-*

idulum, which signifies a Tunnell: For when a

Tunnell was put into his mouth, what wine so-

ever was powred downe his throat, he received it

into his belly without resist, gulping, or fetch-

ing his breath: Of him *Polemon* witnesseth. *He-*

rodotus tells us that *Eleonches* the *Lacedemonian*

was an extraordinary quaffer, and slew himselfe

with his owne knife, when hee was extremely

Cup-mott. The Poet *Alcaeus* and *Baron Syno-*

us were tax'd of the like life, though not remem-

ber'd in the like death. *Xenarchus Rhodius* was

for his bibacity call'd *Alcator*, as the Poet *Epho-*

rius testat. *Chares Milesicus* writing of *Alex-*

ander reports, that when he came to the Tombe

of *Colanus* the Indian *Philosopher*, he there cele-

brated to his honour and memory, a contention

A prize of
drinking.

Dionysius
Tyrant.

Zenocrates.

Dionysius He-
raclæ.

in Musicke, and another in wrestling; a third likewise he instituted in drinking: In which the first, who exceeded the rest, had for his reward proposed a talent, the second prize was thirty pound weight of silver, the third tenné; to try which mastery, 30. *Indians* fell instantly dead in the place, and sixe more expired within a few houres after: He that drunke most, and attain'd to the first, which was a talent, powred downe foure *Chous* (which holds just the same quantity with that which the *Romans* call *Congius*) which containes a gallon and a pint, and he was call'd *Promachus*. *Tymæus* writes, that *Dionysius* the tyrant was the first who in the feast called *Chous* proposed a golden crowne as a reward to him who could drinke off a *Chous* at one draught which *Zenocrates* the *Philosopher* first compassed, and was therewith crowned; but immediately taking it from his head, he expos'd it to that statue of *Mercurie* which was erected in the great hall, to which hee had before accustomed to offer wreathes and garlands of flowers. *Phanodemus* reports that the feast called *Chous*, celebrated in *Athens*, was first instituted by King *Demophon* at his entertainment of *Orestes*; at the end of which sacred, every guest there present, had a *Chao* of wine delivered into their hands, which done, the King spake aloud and said, that he who first could turne up his bottome, to him should be given a Ta't or Marchpane.

Antigonus in his Booke of *Dionysius*, surnamed
Heraclæ.

Heracleos relates, how that at one of these Drinking-feasts, the King having his chiefe and best affected *Mistres* there present, hee retired her apart to have had some dalliance with her, but finding himselfe unable, by reason of his age, he brought her backe into the Drinking-school, amongst his fellow carowers, and said to them openly; For my owne part I am now past it, but he whose youth is about him, and finds himselfe best able, let him doe this Woman a curtellie. *Anacharsis Scitha*, upon a time, when a contention, or wager of drinking (celebrated by *Periander*) being the first that was toxt in the Company, hee demanded the prize as his due, as if celeritie in drinking, and speedy in the race had beene all one, and that he might challenge a right, and with as much Iustice, for being quickly drunke, as he that attain'd soonest to the Goale. *Herodotus* tells us of one *Micernus an Egyptian*, who being told by the Priests that he had not long to live, resolved with himselfe to doe nothing but drinke, till the snuffe of his life was quite burnt out: The same Author ranks *Amasis King of Egypt* amongst these immoderate *Hellades*: *Hermus Methimnerus* reports one *Nicodorus Corinthius* to bee of the same condition and qualitie: And *Ereus* writes that *Scorax* the sonne of *Cyren*, and Nephew to *Scorax* the Auncient, was so devoted, and quite given over to vinositie, that hee was often seene to come reeling from the common Tavernes, some-

Anacharsis, Scithia.

Lib. 2. Micernus.

Amasis.

Lib. 3. rer. scithia.

Lib. d. vlti on. H.

times hee would cause a Chaire of state to bee brought him, and being placed thereon, would be carried publikely through the streetes to his Pallace, on mens shoulders.

Lib. Histor. 6.
R. Antigonus.

Philarchus relates, that King *Antigonus* was so besotted with the love of wine, that scarcee one day past him without extraordinary distemper; for seldome was he sober when he sate upon the Iudgement seat: Insomuch that not being able to governe himselfe, he appointed two to manage the affaires of his Kingdome, *Aristem* and *Themiston* brothers, and *Ciprians* by nation. King

Antioch. Il-
lustr.
Coment. lib. 1.
and 5.

Antiochus surnamed the Illustrious, he who was once sent on hostage to Rome, was (as *Ptolemy Evergetus* reports of him) call'd *Bibax*; he, much addicted to the Indian commessations and surferres, devising new and unheard of wayes of riot, and excesse: In which he exhausted an infinite Magazine, who in his wine would take handfulls of gold, and cast it into the streetes and high-ways, saying, *This belongs to them to whom Fortune hath disposed it*, they that finde it let them take it: He was often scene to weare garlands of *Roses* about his browes, and garments upon him of golden texture: Hee wash't openly, and dawb'd himselfe with sweete unguents, Insomuch that a private man coming by and observing him, said aloud, how magnificently dost thou smell (Oh King) which hee hearing, commanded a vessell (of the measure of two *Choars* of sweete oyntment, to be powred upon his head,

to

to which the people thronging to dip their handkerchiffes and garments, the place was made so slippery, that many of them fell groveling, which moved in the king extraordinary laughter, *Polibius* would not allow him the name of *Illustrious*,^{16.} but calls him a mad-man. For he was not onely scene to quaffe and carowse amongst strangers, but with common men, and the most abject of the people: *Pasidippus Apamaneus* speaks of another *Antiochus*, hee who fought a great battell in *Media*, against *Arsaces*: And gives him also the character of *Bibax*, who being slaine in the conflict, and the body brought before *Arsaces*, hee taunted him in these words: *Thy wine and thy boldnesse hath much deceived thee, Oh Antiochus, who in thy deepe and lavish Cups, didst promise to thy selfe to have drunke up the Empire of Arsaces.* *Antiochus* fir-named *Magnus*, whom the *Romans* after subdued (by the relation of *Polibius*)^{Antioch. Magnus. Prolib. lib. 10.} when hee came to *Chaleis* in *Eubora*, though hee were in the midst of his Warres, and inviron'd with nothing but combustion: yet being above Fifty yeeres of Age, he grew inamor'd of a *Chalcidian* Virgin: and in his drunkennesse married her, she was the daughter of *Cleopolemus*, one of the most eminent men of that Nation, and shee the fairest of the Damosells of *Eubora*,^{Eubora.} whom after, the King stiled by that name: There hee spent a whole Winter in gormandising, and drinking without any regard of the safety of his Army. But in the Spring following, being over-

come in Battell by the *Romanes*, hee was forced shamefully to flie with his new Mistrisse, and hid his head in *Ephesus*.

Polib. lib. 10.

Agron.

Polibius tells us likewise of *Agron* King of the *Illyrians* (who was wont greatly to glory in his conquest of the *Italians*.) that hee made himselfe more like a vessell of *Wine*, then a man, and died of an extreame paine in the belly: Hee re-

Tatthian.

members onely of one *Tanthion*, King of the same Countrey, and a successor unto *Agron*, who performed many excessive outrages in his Cups: for night and day hee continued his Ryots: Amongst other execrable acts, he caused his brother *Pleuratus*, who had married the daughter of *Menanius* to be slaine, that most incestuously hee might enjoy her bed, neither spared hee any of his subjects, but murder still followed whithersoever *Wine* and lust led him:

Demetrius, lib.

33.

Demetrius who was a pledge unto the *Romanes*, and escaping thence, after raigned in *Syria*, was also one of these brothers of the *Grape*, and such was *Olophernes*, remembered by the same Author, who raigned but a small season in *Capadocia*. For neglecting his Fathers precepts, and wandering in a wilfull deviation from his former strict and austere government, entertain'd from other foraine Countreys, all brutish and infamous vices, denisond them in his owne, naturalising all alien disorders, ryots, luxuries, intemperances, varieties, and vicioussities, which were Incouragers, and Abettors to all the rest: so that as his go-

Olophernes,

lib. 32.

vernment

vernment was wicked, and his manners dissolute, his life was short, and his end miserable.

Most commendable and wholesome therefore was the Counsell of Divine *Plato*, Plat. lib. 2. advising that Children should by no means be suffered to tast any *Wine* at all, till they were eightene yeeres of age, as holding it inconvenient to adde fire to fire, and so proove Incendiaries to the body. But it is lawfull from the eighteenth to the thirtieth yeere, for young men to vse *Wine* moderately and modestlie: but to proceede so farre as surplus, or drunkenesse, they ought altogether to abstaine. He that hath past forty yeeres, and shall be some-times invited to feasts, and banquets, may amongst the rest of the Gods, offer some Ceremonious rights to *Bachus*, as to him that is healthfull and medicinable to Austeritie and old age: because hee infuseth into them that alacrity not onely to forget evils, and cares, but to thinke themselves for the present restor'd againe to part of their former youth.

Amongst so many men drunkards, give mee leave to insert one woman amongst the *Greekes* (for it is no *rara avis in terris*) named *Cleo*, remembered by *Phalacrus* in one of his Epigrams, in these words,

Auratum vestem, & croceam succindam Lyco.

Ista dedit patri, munera magna Cleo.

Simposys quoniam prestabat, quam bibere aque.

Nullum tentavit vincere vel potuit.

Cleo.

B 3

Thus

Thus paraphrased :

Her yellow gold-robe, *Cleo* (full of wine)

Cast off, and said; Father, this great gift's thine.

Famous for her deepe healths; on even hand, whom
None could, none durst contend to overcome.

But it is now high time that I leave the *Grecians*, and proceed to the *Romanes*, of whom I will be the more briefe, because their histories are frequent amongst us.

CHAP. III.

Of famous Wine-bibbers amongst the Romans and other Nations, &c.

Tis read of *Alexander* the great, That he was of rare temperance and continence, till he had subdued the *Persians*, but as he conquered them, so their vices captiv'd him; for they were much addicted to effeminacy and pleasure: So the *Romanes* who were a nation of austere behaviour and abstemious diet, thirsty in their fare and sparing in their cups, having recovered the Monarchy from the *Grecians*, and subjugated their Empire; As they could teach the other to fight, so they could learne of them to drinke; for in short time he was accounted

no brave fellow, that could not *Gracari*, or *Greco more bibere*, that is, could not measure his cup with theirs, and drinke after the Greekiſh faſhion: Neither ſhall you ſcarce read of any famous Generall imploied in the conqueſt of foreign dominions, but that although the ſpoiles he tooke from them were never ſo rich, yet hee brought withall from thence, part of their vices, were they never ſo dangerous. So the *Frenchmen* are ſaid to have brought the *Neopolitane* diſeaſe from *Italy*, and ſince ingroſt both the maladie it ſelfe and the name therof to themſelues. And many of our nation have uſed the *Lowe-Country* warres ſo long, that though they have left their money and clothes behind, yet they have brought home their habit of drinking.

Of the *Roman* Emperours, theſe were they who were moſt Voratives and Infamous for their intemperance, as too much indulgent over their throats and bellies, namely, *Claudius*, *Tiberius*, *Caius*, *Caligula*, *Nero* the Tyrant, *Galba*, *Viteſtius*, *Ælius verus*, *Plautianus*, *Severus*, *Antonius*, *Heliogabalus*, *Bonofus*, *Maximinus*, *Firminus*, *Galienus*: neither can *Auguſtus* *Cæſar* himſelfe eſcape aſperſion. Amongſt the reſt *Claud*: *Tiber*: *Nero* was ſo obſerved for his extraordinary quaffs and carowſes, that the very ſouldiers in his Campe did not feare to nick-name him, even in his hearing, and for *Claudius* call'd him *Caldus*, for *Tiberius*, *Biberius*, and for *Nero*, *Mero*. *Marcus Antonius* one of the *Triumvirate*, with *Octavius* and *Lepidus*,

Lepidas, hath bin likewise not unjustly taxed for his night reuells, and elbowe-deepe healthes. Infinite more I could capitulate unto you, whom for breuities sake I omit. Now if the Emperours, and great men, were so given over to intemperate bibacity, there is no question, but the People and Communalty being more apt to apprehend their vices, then imitate their vertues, would fashion themselves to their example.

Regis ad exemplum totus componitur orbis.

CHAP. III.

A particular discourse of those Nations most addicted to Vinosity and Drunkenesse: with the monstrous effects thereof, &c.

Baron in his discourse of *Alexander's* journeys, and *Aminas* in diuersor, reports that the *Tipirians* were so belorded of the grape, they did not onely please their pallate, and swell their bellies therewith, but they dypt their garments in wine, not induring the savour of any other odoriferous unguent. *Cresias* in his booke describeth *Asiatic* affinites as much, giving them the character (notwithstanding) of honest and upright men; which comes something neere the

Proverbe

Proverbe wee have amongst vs, *In vino veritas*,
 In Wine there is trueth: *Harmodius Lampreates*
 speaking of the *Phigalenses*, who are neere neigh- *The Phiga-*
 bours to the *Nessenians*, brands them with the *lenses.*
 Title of common Drunkards, and *Philarchus, lib. Byzantium.*
 6. termes the *Byzantians Helluons*: For their cu-
 stome is to bring their beds into Tavernes and
 Tipling-houses, and there drinke with all com-
 mers, till they fall into such a dead sleepe, that a
 Trumpet sounded in their eares cannot awake
 them. They are people given over to all volup-
 tuousnesse, and impatient of labour: Therefore
 when the greate Captaine *Leonidas* had drawne
 them to battell on his party, hee shut up all the
 Drinking-houses within the Citie, and caused
 great store of Wine to be carryed without the
 walls into the Tents; where they were billited,
 but when the summons was given, and his forces
 ready to Incounter the enemy; even then saith
Damon, lib. de Byzant, could they bee but with
 great difficulty, thrust out of their drinking-
 tents, and bee drawne to the battell, *Menander*
 on *Minerual* saith, that *Byzantium* makes all the
 Merchants that trade with them drunkards, nei-
 ther they to have sufficient, till every one seeme
 to one another, to have foure heads upon his
 shoulders. *Ephippus* in *Busyr*, taxeth the *Argi-*
 ues and the *Tyrinthians*; For being perpetually *Tyrinthians.*
 overcome with Wine, insomuch (saith hee) as of-
 ten as they enter battell, so oft they turne their
 backe upon the enemy, and flie the field. *Euby-*

Fubulus,
Mileſians.

Elis,

la in conglut mas, reports the like of the Mileſians, and Pelemon in his Booke of Epigrams, accedeth the Girlie Elis, both of Drunkenneſſe and Lying, in theſe words :

*Ebria ſiquē Elis, uenit inurque; ac domus una
inqualis eris, mox urbs, tota reſerta tibi.*

Elis will drinke and lie,

and as one houſe to thee

Proves : thou wilt by and by,

find the whole Citie bee.

Calcedonenſes.

Theopompus lib: 22. ſpeaking of the Calcedonenſes in Thracia, ſayth thus, they are a nation whoſe condemning all Arts, and diſciplines, with ſuch things as induce to vertue, and good manners, give themſelues over to Wine, and Sloth : The Thracians in generall hee call's *homines Bibaces*, of whom the Poet Callimachus thus writes.

*Oderat hic Thraces potantes, ore paſcenti
Fuſim; grataq; exant pecula parua ſibi.*

The Thracians drinking open mouth'd,

And ſcattered on the flowre,

He hated : thirſty cups he crav'd,

And did deſire no more.

Theopomp. lib: 5. affirms the Methimnians to neglect all things, that even belong to their neceſſary uſes, to ſpend their houres in carowling, and

and quaffing, whom *Cleomenes* the Tyrant remoov'd from his People, and divers of their Bawdes (who professed to keepe drinking-scholes, and under that government, inticed free-women to prostitution,) hee caused to be sowwed up, and throwne into the river : The like a^c *Hermippus*, lib. *septem sapient.* ascribes to *Periander*, and the same Authour, lib. 2. *verum Philippis*, reports that the *Illyrians*, are seldome or never out of the *Simposij*, drinking so long, till their wives fetch them thence, and support them staggering to their houses : they are all (saith he) voluptuous, who at their first coming into the Taverne (having broade belts, or girdles to contract their bellies within compasse) still as they drinke, let them out by degrees, till hee that came in a Rundlet, goes out like an Hogs-head. The same Authour tells us, that the *Ariai*, and *Helotes*, when their Army in the field hath fill'd up the number of Three hundred Thousand fighting men, they have beene so effascinated with the delicious taste of the Grape, as that they were perpetually intoxicated with the fume and strength thereof, being rarely or never sober, Insomuch that the *Celsæ* leading A potent hoste against them, and fearing the adversaries puissance & number, the night before they were to joyn battell (knowing their greedinesse of wine) they caused their Tents to be furnished with tables, on which were plac'd costly banquets, with all the rarities the campe could af-

Illyrians.

Ariai.
Helotes,

ford, with great choyce of Wines and quaffing-bowles, which were tempered with the Ivice of certaine pestilent and veneniferous hearbes, whose operation was to trouble, and wring the guts, and purge the belly : which done, leaving their Tents desolate, they pretended a suddaine and secret fight; The enenuie aduancing, and supposing them fled for feare, their licorishnesse so farre overcame their reason, that they had not the apprehension to suspe& the deceit, but presently swallowed the baite, and laying aside their Armes, betooke themselues to gormondizing and quaffing: of which the *Celts*, taking advantage, came suddenly upon them, slew many, and those that escaped the slaughter, were forc't through the extreame paine of their bellies, to cast themselues into Rivers, perishing by Water, who were so much besotted of Wine.

The vinosity
of other na-
tions.

Danes.

Swearthland,
Norway.

The *Danes* have made a profession thereof from antiquity, and are the first upon record, that brought their Waffell-bowles and elbowe-deep healthes into this land. It would aske too long discourse, to tell when and how the *Sweshians*, *Norwayians*, with other inferiour nations under their dominions, as the *Finlander* *Lopplander*, *Greenelander*, &c. all bred in cold Climates, love to warme themselues within, and where wine is wanting they have Confections made of honey and other ingredients, with which they will drinke themselues so farre out of their senses, that though they be uncovered upon the Ice, or frozen

frozen earth, hid with snow in the very depth of their winter, yet for the present they are not sensible of the bitter weather or ayres distemperature. It is further observed, that the cooler the Climats are, the more the inhabitants are addicted to strong and toxing drinkes of which they provide themselves great plenty and much variety.

The *Italians* are something moderate, yet at certaine times, either at the celebration of publicke feasts or private banquets, they will take their rowse freely, though not commonly. The

Italians.

French are our neighbours, I will spare to speake much of them, but it seemes they love the best of their owne grapes so well, that they keepe the choyce and chiefe wines to themselves, and send the smallest and refuse into *England* and other Countreys. The *Spaniards* notwithstanding

French.

Spaniards.

they have such choyce and plenty, yet are to bee commended for their temperance; drunkenness being a Vice so much hated generally among them, that whosoever hath bene noted to be delinquent in that kind, he is neither admitted to be of any Iury, neither, in his best sobriety, will his evidence bee taken in any matter of controverse. The *Transilvanians*, *Wallachians*, *Hungarians*, *Bohemians*, *Polanders*, &c. for the most part

Transilvan.

Wallachians.

drinke after the *Dutch*; neither can any of these free Principalities and Provinces belonging to the Empire, acquit themselves of the great aspersions (in that kind) which is laid upon who'e

Ruffic.
Scot.
Welsh.
Irish.

Germany in generall. The *Russian* hath his quaffe, the *Scot* his Ale, the *Welsh* his Methaglin, the *Irish* his Ysqueba'he, and none of these but hath sometimes the operation to make midday looke with them, like midnight: but from arch drunkards, I come now to speake of the severall sizes and fashions of Cups, Bowles and Goblets, which they used in old time to quaffe in.

CHAP. V.

Of severall sorts of quaffing Cups and drinking Bowles most frequent in Greece, and other Countreys.



As we read in History of some whose sole delight was to bee posselt of many kind of quaffing cups of various shapes and qualities; inso-much that they used not to give a valuation of their riches, by how many Talents they were worth, or what they might yeerely dispend; but how many Pots, Cups, and Goblets of Silver, Gold, and Chrysell, they could shew, when they made any solemne invitation of their friends. Amongst whom was *Arcadium Pittacus*, who at his death, intreated to have that Epitaph inscribed upon his tombe, of which *Harmodius* Peperates, lib. legitim, maketh mention.

Arcadium.
Pitacus.

Pytheas

*Pytheas hoc immundo stercore praeclipsit bonisq;
Pocula cui vimi multa fuere viros, &c.*

Within this Tombe here *Pytheas* lies,
A man in life both grave and wise;
With many Cups serv'd in his Chamber,
Of Silver, Chrystall, Gold and Amber,
Who for variety and store,
Exceeded all that went before.

Xenophon lib. 8. saith that the *Persians* were most ambitious that way, so that he was most magnified amongst them, who at any invitation could shew the richest Plate, and the greatest choyce of quaffing Cups, neither made they any scruple how unjustly they compass them, so that they had of them abundantly to furnish their Cup-boards.

Cerilius the Rhetoritian reports of *Agasthocles*, that he was much delighted in drinking vessels of Gold and Silver, amongst which were intermingled earthen Pots and Steapes, in remembrance that he was the sonne of a Potter; and would usually shew his Plate to his familiars, and say, Behold all these have I bought and purchased since I was made King. *Agasthocles* in *Liasiss* speaks of *Acrisius* thus;

Exponis anas lebetes vs ferreus &c.

His brazen Kettles he would shew (they say)
And hollow Minerall Cups, with some of Clay,

Others

Others of Silver (whose store) could afford
Sixty two cups at once upon the board.

Lyfimachus.

Possidonius in his 26. booke of histories, writes, that when *Lyfimachus* the *Babylonian* invited *Hymerus* with three hundred gentlemen to supper, (which *Hymerus* governed the *Babylonians* and *Selucians* at one time) when the Table was taken away, he put into the hands of every one of the 300, a silver bowle of foure pounds weight, which when they drunke off brim'd with wine, he bestowed the cups freely upon them, to dispose of at their pleasure.

Pocula liberata.

There were a sort of Cups call'd *liberata*, or with letters, when *Anticlides* the *Athenian*, with other Princes, sent a Collonie into *Lesbos*; In which expedition; a beautifull virgin was cast over-board into the Sea; one *Enallo* a chiefe Captaine amongst them being much enamord on the damsell, leapt in after her, with purpose to save her, but both of them were suddenly overwhelmed with the waves, and no more scene, but after some few yeeres, when *Methimus* came to be Inhabited, *Enallo* appeared to some chiefe men of the Citie, and to them delivered the cause of his so long absenting himselfe, relating unto them that the Virgin was still living, and made a companion with the daughters of the old Sea-god *Nereus*, and that hee himselfe was entertained by *Neptune*, and made his chiefe heards-man, to feede his Sea morses, or oxen, and

and then presented them with a Cup of Gold; (of no great quantitie) made round with eares, and very ancient, about whose compasse were ingraven eleven *Greeke* Letters to *Iupiter*, the deliverer, or preserver; *Achæus tragicus* in *amphale* speaks of this *Proculum Libertum*, thus: They call'd in of late a lugge, or drinking-cup, consecrated to the Gods, whilst *D.* stands in the first place, & in the second, then *O.* and *N.* with *r.* followeth, and after *O.* which filleth up the word *Dyniso*, or to *Bacchus*.
 Both cups or bowls call'd Dyniso can be.
 For nothing else but cups the *r.* can be.

CHAP. VI.

A discoverie of sundry other Cups of severall Passions and Size.

Phileas, *Megarense*, *lib. de ordinat*
Prothenis, and *Marinus* the Priest
 of *Apollo*, writ of a Cup called
Giala; that whensoe the King en-
 ter'd into any City, he was presented
 with a *Giala* of wine at the gate, of which he
 tasted before hee was permitted to proceede any
 further: There is another sort call'd *Dynus*, of a
 great capacious receit, of which divers Authors
 make mention, as *Archidicus*, *Appollophanes* in *Dau-*
lid, *Telestus poeria*, and others, amongst which is
Dynus.

Dionysius Synopaeus, who of a drunken old Woman thus writes.

Die quo ruplex est poculorum genus,

Famina & Diotili Tricorili & ingens Dina;

Tell me, oh woman, if thou now be'trable,

How many severall Ports be on the Table

Cups of 2. draughts, or 3. or the great Dyn,

Of a capacious measure, brim'd with wine,

Boat-cups, or bowls cal'd Rhyme may there be?

For nothing else but cups the Crone can see.

*Boat-Cups.
Rhyme.*

Silemus, and Clitarchus in linguis said, that amongst the *Chyrians*, there were Goblets in frequent use, cal'd *Depastra*, as *Antimachus, Colopoenus lib. 5. Thebaid.* affirmes.

Depastra.

Regibus & Graijs mox atulit ipsa Depastra.

To the Kings and *Greeks*, she straight brought in the *Depastra*, which were Golden vessels, and made with eates, after the fashion of those which were called *Dastilocks*, so termed, because they were straight and tall, after the manner of the *Sydonian* bowles, or else because they were altogether plaine, and came not neere the fire, *Homer's* Caldion, or Kettle, was never set to warme any liquor, or to coole that which was before heated.

Dastilocks.

Damoxenus speakes of another kind of Goblets,

lets call'd *Elephas*, est *poculum* (saith he) *magnum* *Elephas*.
quod trium sit Choarum & Capax, It is a great
 spacious Bowle, and holds three *Choas*: Of the
 same *Epinius* in *Respondens* maketh mention,
 there was another call'd *Ephebus*, vulgarly stil'd *Ephebus*.
Embacciceta; of which *Pholemon Atheniensis lib.* *Embacciceta*.
Attic. nomin. & *lingua*: speakes, as also *Stepha-*
nus Comitis in phicilotacome in these words, *mecum*
tuli grandes Ephebas & graves simul, I brought
 with me those great and heavy pots, which were
 call'd *Epheba*.

Lyneus Samius writes of another kind call'd
Hedipoiades, some were styled *Heroutea*, *Hetha-*
nia, *Semisceta*, *Thericlea*, *Cadus*, *Cadiscus*, *Cantha-*
rus, *Carchesus*, *Calpius*, *Celeba*, *Cornu*, *Cosibium*,
Cotila, *Cyborium*, *Condy*, *Canonius*, *Calicus*, *Hemina*,
Cotabides, *Cratanium*, *Crumum*, *Cyathides*, *Galyx*,
Cilichnides, *Cymbium*, *Cipella*, *Cymba*, *Calcon*, *La-*
tronia, *Laceum*, *Lepasta*, *Lebasius*, *Spondium*,
Lesbium, *Peluis*, *Lyciargus*, *Mela*, *Holmus*, *Oxyba-*
phet, *Anesteria*, *Vnguis*, *Proaros*, *Pelica*, *Rheontes*,
Rhyzides, *Rhotyades*, *Rhytus*, *Sannacra*, *Selencides*,
Scyphus, *Callina*, *Scythus*, *Tabeta*, *Tragelaphus*, *Tri-*
remis, *Hystiachus*, *Phyale*, *Chryfides*, *Argirides*, *O-*
dus, *Ozum*, *Oryscyphium*, &c. every one of these
 taking denomination, either of the Matter, Met-
 tall or Signe: the measure they containe, the
 place where they were forg'd or cast, or the Ar-
 tist who first devised them, it askes too much
 time to give you of them a severall Character.

The names of
 severall quas-
 sing-bowles.

CHAP. VII.

Of Nestors quaffing Bowle, the same which he used
as the siege of Troy.



Of Nestors quaffing Bowle the Poet
thus writes;

Poculum erat Pulchrum, &c.

'Twas a faire Cup with golden
studds transfixt:

Foure eares it had, with equall space betwixt,
(In which he drank at home) you might behold
There double *Livides* feeding upon gold.

Two bottoms 't had, and when 'twas brim'd,
not one

Could lift it from the board, save he alone:
The graue old *Nestor* with no labour too, &c.

Some would have these *Clauers* to bee golden
nayles artificially driven in; but *Asclepiades*
Mirlyanus takes them rather to be swellings, bea-
ten out in the manner of studds, such as *Homer*
describes to be in *Achilles* his Scepter, and the
hilt and chape of *Agamemnons* Sword; the fa-
shion of this Bowle was not usuall, but onely in
these Cups call'd *Seleucides*; such as had two
bottomes were styl'd *Oniscipia parui cantheri*,
and *Carchesia*; such a quaffing Cup there is in

Capna,

Capna a City of *Campania*, dedicate to *Pallas*, yet to be scene, which they say was *Nestors* drinking Cup before spoken of. The mettall is of silver, and hath certaine verses charactered in gold; Nor are these *Liviaes* to be understood (as some have interpreted them) these birds which we call *Doves* and *Turtles*, but rather the *Pleiades*, the daughters of old *Atlas* (who is said by the Poets to support the whole frame of heaven upon his shoulders.) For the grave and wise *Nestor*, in making the substance of silver, seemed to have a reference to the colour of the firmament, and in the golden studds to comply with the stars, and by the *Liviaes* the *Pleiades*, we are taught when to sowe, to mowe, or to reape; and by their appearance to know the time of the growth or gathering in the fruites of the earth, according to that of the Poet *Hesiod*:

*Tempus adest Messis cum sunt Atlantides orae,
Ast ubi Merguntur subeo proscindere campos.*

When *Atlas* daughters rise, harvest com's on,
When they are dresht, the plough then thinke upon.

Many other Criticisms that may arise hence, might be disputed, but I purpose not to bee prolix in any thing.

E 3

CHAP.

C H A P. VIII.

A discourse of severall sorts of wines, and first of those most frequent in Italy.

IT would not stand with propriety, nor suite with Custome, to expose so many empty cups before you, and no liquor at all in them, and therefore it followes by course to speake something of Vines, and first of those in Italy.

Vinum Falernum.

Albanum.

Surrentinum.

Rhegium.

Phormianum.

Galen speaking of the *Falernum* or Muscadell, saith, It is commonly drunke from ten yeeres old to fifteene, and so to twenty: before ten, it is neither wholesome nor tastfull; and after twenty, offensive to the head and stomacke, there bee two sorts thereof, white and yellow. Then they have *vinum Albanum*, of which there are likewise two kinds, the one sweet, the other bitter, both of them commonly drunke from the fifteenth yeere to the twentieth. Their *Surrentinum* is not to be drunke till after five and twenty yeeres, it is fat, but weake, and hard of digestion. *Rhegium* is more fat then the former, and is not drunke till after fifteene yeres. *Priverium* comes of a grape which is smaller and lesse offensive to the braine. *Phormianum* is somewhat like it, but not so strong

strong, and sooner ripe; a degree below which, for strength, is the *Trypholium*, neere unto which is the *Sentinum*: The *Tybertine* is more heady then the former, and the older it is, the better it reliseth the pallate; the *Libicanum* is a wine full, and sweete-tasting, betwixt the *Album*, and *Falernum*. The *Gauranum* is sweete and fat, thicke and strong; but very rare, and esteemed the best, as prefer'd before the *Tybertine*, or *Prenefine*: *Marsicum* is very tart and sharpe, and healthfull to the stomach; it growes in the Provinces called *Campania*, neere unto the *Cuma*: *Astonitanum* is fat and good; The *Picentinum* is like the *Albanum*, and profitable to digestion, *Talanum* is a light Wine, and better tasted then the *Muskadell*, the *Tircubum* is called *Vinum generosum*, a generous Wine, very strong, but not in its prime till after many yeeres; *Fundanum* is strong and nourishing, but sooner fumeth into the head, and inflameth the stomach, therefore seldom drunk in the *Simposium*: The *Scyathium* is lighter then all these, and is drunke from seven yeeres to fiftene: The *Signinum* is good at sixe yeeres, and the older the better: The *Nomentanum* quickly comes to ripenesse, and hath in it little or no sweetnesse at all; The *Spolatinum* is sweete in taste, and of the colour of Gold; That call'd *Acuanum* parallels the *Surrentine* in all things; *Valuinum* is sharpe and vnpleasant; *Cansinum* is held to be a generous Wine, and very like *Muskadell*; *Venefranum* comforts the stomach,

*Trypholium.**Sentinum.**Tybertine.**Libicanum.**Gauranum.**Cuma.**Astonitanum.**Picentinum.**Albanum.**Scyathium.**Signinum.**Nomentanum.**Acuanum.**Valuinum.**Cansinum.**Venefranum.*

Trebellicum.

Eubulum.

Masiliense.

Mamertinum.
Isidinum.

mach, and is light: *Trebellicum* is most in use in and about *Naples*; It cherisheth the stomach, makes a cheerefull countenance, and is of a moderate strength: *Eubulum* is first blacke, but after some few yeeres changeth colour, it is small, but delicate in taste: *Masiliense* is wholsome, thicke and strong, but there is very small store of it, therefore it is the dearest, and the more desired: The *Tarentinum*, and all in that climate are soft and pleasant, and very comfortable to the stomach: *Mamertinum* growes not in *Italy*, The *Sicilians* call it *Isidinum*; It is sweete and strong, *Chares Mytilenæus* speaks of *A Deman*, or spirit adored amongst the *Indians*, whose name is *Soradus*, which as the *Greekes* interpret it, was the first that brought the use of Wine into their Countrey.

CHAP. IX.

The like of the wines of Greece, and else-where, with their appellations, and operations, &c.

Calphurnium.

Issa.

Chy.



He Kings of Persia drinke onely of one kind of Grape, which was called *Vinum Calphurnium*, which *Possidonius* affirms, grew in *Damascus*, a Citie of Syria: But *Aeschylus* writes that the best wines grow in *Issa*, an Island neere unto *Adria*, *Epilichus* remembers as

of

of the Wines in *Chrys*; and *Thasium*, *Eubulus* commemorates others call'd *Thasium*, and *Psythium*, and *Peparethinum*: and *Arestrates Dypnala*, *Ptychium*, *Lencadinum*, and *Milesum*, and *Blebinus*, which grows in *Syria*: *Rhenicum* and *Listinum*, *Xenophon* of *Mendeum*, and the Poet *Hermippus* speaking of Wines, forteth them thus;

Mendacium Minus Celestia regnantes. 107

Molibus in stratis, sunt dulcia Thessala vina;

The Gods Celæstially, in their beds Divine.

Having drunk deepe, pisse out *Mendana* wine.

Thessalium Wines are pleasant, relishing well, *Thessalium*.

The *Thasunim* too, that doe of Apples smell;

And that I thought all others had surpasst,

Till mellow *Chymus* better pleas'd my taste.

There is a wine call'd *Saprium*, which if pow'd *Saprium*.

Into a bowle, and cover'd but an houre,

The lid remov'd, thence will arise a smell

So rare, that shall the *Violet* excell,
 O' *Violet*, I will not be false to thee.

Or *Hyacinth*, as of that fragrant race,
The flower of love is found on all the shore.

The calamities that, it sweetens all the place,
 And shall no friendless, no forsaken, none

Such noble Nectar may my friends devour,
My fate the Banarashians care and power.

My foes, the Peripatetians, take and lower.

The *Mendoians*, as *Phantas Erefsius* writes, Phantas.
use often to water their Vines with certaine
Medcinable Iuces, cal'd *Elataria*, to make the
Wine taste the more pleasant and gentle : *Se-*
mus in Icaro reports that there is another sort
F cal'd

Prunium.
Acaryum.
Corinthium.
Enbicum.
Napuin.
P. Napum.
Pellum.
Ornatum.
Beatum.
Pavistum.
Onogium.
Stabium.
Antium.
Capia.
Amphium.

cald *Prunium*, which takes the denomination
 of a Mountaine so called: *Amphie* speaks of *A-*
causium: *Alexis* of *Corinthium*, and *Eubianum*:
Archibolus of *Napuin*, and *Paspapum*: *Chro-*
mus of *Pellium*, & cald of *Pallie* the *Argina*, who
 reigned in *Syracus*: Wee reade further of *Pi-*
num *Oenanthium*, *Benthium*, *Paristium*, *Onogium*,
Stathium, from the places where they grew:
Polyalus speaks of a Wine in *Rhodes*, cald *An-*
titum, *Plata* *Comicus* of *Capria*, the best of which
 hee saith is in *Bonaventum* in *Italy*: *Amphium* is
 remembred by *Lysiratus*, and cald *Adalum*, &c.

THE



THE SECOND TRACTATE.

CHAP. VIII. X.

*Of our English Drunkards. The vices they give
one to another, with the varietie of their drink-
ing Cups, and Vessels.*

LEave all other natives, and
now at last to turne our eyes
inward, and looke back upon
our selues, wee by comparing
their ryotts, excesses, intem-
perances, surfets, varietie of
drinkes, and choyce of quas-
sing Cups with ours frequent in our land, rather
for figure, or lyze, Mettall, or matter, shall easi-
ly find, that wee are so farr from comming
short of them in any one thing, that wee appa-
rently exceede them in all things, first, where-
as other languages afford but some few wordes,

as amongst the *Greeians*, *Philcothonista*; the
Latines, *Abbas*, or *Bibax*; the *Spaniards*, *Bor-
 achio*: The *French*, *Lorgne*: The *Italian*, *Boraco*,
 and so of the rest. To title a drunkard by, wee
 (as loath to give such a name, so grosse and
 harsh) strive to character him in a more mincing
 and modest phrase; as thus

Hee is a good fellow,

Or,

A boons Companion,

A mad Greeke,

X *A true Tossar,*

A Risse Blade,

One that is Steele to the backe,

A sound Card,

A merry Comrage,

A Low-Counstrey Souldier,

One that will take his ronse,

*One that will drinke deepe, though it bee a
 mile to the bottome,*

One that knowes how the Cards are dealt,

One that will be flush of all foure,

One that will be subtiler as a Fox,

*One that will drinke till the ground looks
 blew,*

One that will wynde up his bottome,

One that beares up stiffe,

One whose nose is durry,

One whom the Brewers horse hath bit,

One that can relish all waters,

One

One that knowes of which side his bread is
butter'd,
One that drinks upse-freeze,
One that drinks supernaculum,
One that layes downe his eares and drinks,
One that can sup off his Sider, &c...

Next for variety of drinking Cups, we need
not be said to come neere, but to goe farre be-
yond the *Grecians*, of whose carowling bowles I
have before given you a sufficient catalogue; di-
vers and sundry forts wee have, some of *Elme*,
some of *Box*, some of *Maple*, some of *Holly*, &c.
Mazers, broad-mouth'd dishes, *Noggins*, *Whif-*
kins, *Piggins*, *Crinzes*, *Ala-bowles*, *Wassell-bowles*,
Court-dishes, *Tankards*, *Kannes*, from a Pottle to
a Pint, from a Pint to a Gill: other Bottles wee
have of Leather, but they most used amongst
the Shepheards, and haruest people of the
Country; small Iacks wee have in many Ale-
houses of the Citie, and Suburbs, ript with sil-
uer, besides the great black Iacks, and bombards
at the Court, which when the *French-men* first
saw, they reported at their returne into their
Country, that the *English-men* used to drinke
out of their Bootes; wee have besides, cups
made of hornes of beasts, of Cocker-nutts, of
Goords, of the egges of *Estriches*, others made of
the shells of divers fishes brought from the *In-*
dies, and other places, and shining like mother
of *Pearle*: Infinite there are of all measures, and

Drinking-
Cuppes.

Wooden-
Cuppes.

Of Leather.

fashions model'd of earth, *Cosili*, and *Dycosili*, single pots, and double pots, some plaine, others of many colours: Insomuch that the *Dutch-men* have removed their Furnaces hither, and driven a great trade as if our owne Nation and soyle, could not either afford vs earth, and clay enough, or worke-men sufficient to maintaine our ryotts: Some I have seene made in the forme, or figure of beasts, as of Doggs, Catts, Apes, and Horses, others of Fishes, as Dolphins, &c. But the most curious and costly, either for Workmanship, or Mettall, are brought from *China*: Of glasses to quasse in, the fashions and sizes be almost without number, some transported hither from *Venice*, and other places, some made in the Citie by strangers; besides the ordinary sort, I have seene some like Shippes under-sayle, accommodated with Mastes, Sayles, Ordnance, Cable, Anchor, and Saylor to man her: others like boozes, Lyons, Rarts, Trumpets, and indeede what not? Come to plate, Every Taverne can afford you flat bowles, French bowles, Pronnet Cups, Beere-bowles, Beakers, and private householders in the Citie, when they make a Feast to entertaine their friends, can furnish their cupboards, with Flagons, Tankards, Beere-cups, Wine-bowles, some white, some percell guilt, some guilt all over, some with covers, others without, of sundry shapes and qualities. Many can make shoves of 50. pounds, or an hundred Marke-worth of plate upon his Table, when bee hath

Glasses.

Plate.

hath scarce an hundred shillings to dance in his pocket, and that makes the proverbe to grow so common amongst them. *A good penny never shows his master.* But come to a great mans Invitation in the Citie, the varietie and value of their plate, were it not so common, might to some appeare wonderfull: what then may wee imagine the estate of the Nobilitie, and the Court to be in that kind: No question without valuation, Inasmuch that divers of good experience and Iudgement have beene of opinion; that the Plate doth much out-value the Coyne in the Kingdome: you see how wee may compare with others in varietie of cups, let us now examine what competitor-ship wee can claime with them in diversitie of drinks.

CHAP. XI.

What forraine Wines and sundry sorts of drinks are now frequent in this Kingdome.

IT is unquestionable, but that where other nations and Provinces are contented with such wines or other liquors as their owne Climats afford; Yet we, as if dotting upon insatiety, borrow from them all: From the French; Red, White, Claret, Graves, High-countrey,

erey, Gallicke, from Gascoyne, Rochel, Orleanse, &c. From the Spaniard, all kinds of Sacks, as *Malligo, Charnio, Sherry, Canary, Leatiea, Palerno, Frontinack, Peeter-see-mee, Vino deriba davia, Vino dicit Frontina, Vino blanco, Moscatell perarfarvina Calis, Callon gallo paracomer, &c.* And from other Islands, sweet wines, *Bassard white and browne, Rapsin, Tent, Halligan, Melnisee, Muskadell.* From Germany, *Rhennish, Backrag, &c.* And besides these, sundry Greeke wines; to every of which, as they but vary in taste, so they giue them new adulterate names neuer before heard of. We have moreover Wine of the Vintners owne making conijred from the rest: *Ipcras white and red, Boxt Alligant with Sugar and Eggs, Stichbroth brew'd with rose-water and Sugar, Burn'd-Sacke, Burn'd-Wine, Muld-Wine, Tomlons-Balderdash, &c.* And notwithstanding we have it in our owne dominions, *Metheglin from Wales, and nearer hand, Whey, Perry, Syder, Beare, Braggat, and Ale;* To adde to these chiefe and multiplicity of wines, before named, yet there be Stills and Limbecks going, sweetening out *Aquavise* and strong waters, deriving their names from *Cynamon, Lemmons, Balme, Angelica, Anniseed, Stomach-water, Humm, &c.* And to fill up the number, we have plenty both of *Vsque-ba'he* and *Scotch-Ale;* neither can I thinke that any nation under the Sunne thirst more after variety of variety.

But I could wish all our deep Carowsers and
health

health-quaffers to listen to the words and counsell of *Zenophon*, who thus saith, I would have all my friends to drinke Wine, but with a limit and moderation; for when it hath water'd and quickned the spirits, It qualifieth cares, and expells the dolourous passions of the mind; it hath the power of *Mandragera* to provoke men to quiet and sound sleepe, and as oyle putteth life into the flame, so it wakens and stirs up the dull and slothfull spirits to agility and quicknesse; for mens bodies may be compared to the flowers and plants of the earth; for when they are over-watered, and almost drown'd with suddaine showers, and tedious and intempestive Raine: they droope, and hang their heads, as not able to hold them up, through the extremitie of moisture: but when they receive a gentle dewe, and drinke no more from the soft melting cloudes then is sufficient, they appeare much refreshed, and are made more capable thereby of suddaine growth, and fertile production, so wee, when wee poure into our bodies deepe and lavish cups, they dull the understanding, darken the eyes, captive the senses, suffocate the breath, dull the tongue, making vs neither fit for speech, nor motion; but to drinke moderately sharpeneth the appetite, helpeth digestion, and prepareth the spirits to active mirth and alacritie. Our Feasts, banquets, and meetings should be rather ordered and prepared like that of which *Zenophanes Colophonius* speaketh, expressing himselfe in these words:

The effects of
moderate
drinkers.

G

Iamque,

*Tamque solus parum, et manus huius ex pouda castis
Parque quod originem a coruacapo, etc.*

Cleane sweet the flower, white hands, Pots without stain
And pure and fresh the Crowne that girts thy brain,
An unguent one Cap holds, with odours sweete;
A second sight is brought, these a third meete,
Full of sweet smelling flowers, in midst of which
Another bowle is plac'd, that fill'd with rich
And purest Frankincense; the feast to get on,
Whose deivine smell doth sweeten all the place;
Fresh pleasant water is not wanting there,
Vpon the the reverend Table; All the cheere
Is Yellow cakes, pure Honey, and soft cheere;
The Almoner stands by shew the degrees,
With faire flowers strowed, so likewise is the ground;
With festive songs, the Courts about resound;
They offer first unto the Powers diuine,
(As good men ought) before they taste their wine
With hearts sincere, unto the Gods they pray,
That nothing ill may there be done that day,
They doe not drinke to surfeit, but for thank;
Riot with them is stay'd, and temperance must
Extraine them; Quin, the means they doe not break,
Nor he that most can drinke, but best can seake,
Hath their repute. All quarrells they extrude,
Mongst them the Gians wares are not renew'd;
Nor Centaurs Feasts: but in their cups they beare,
Hearts like the Gods, so upright and sincere.

The like we reade in the Excellent Poet, *And*
creon.

*Nullus amicum erit, qui tecum posula factus,
Dum rixas bellis, &c.*

No

No friend of thine let such a man be held:
 Who when he empties cups with thee: is swifd,
 With rage to braule and fight, but onely hee
 With whom the *Muses*, and sweete mirth agree.

CHAP. XII.

Of a new order of drinking lately come up amongst
 us, call'd a drinking Schoole or Library. The de-
 grees taken in the Schoole: The Tongues and
 Bookes which they study, with the severall titles
 proper to the Professors of that Art.

How farre from these and the like,
 our *Bachinalls* are, may appeare by
 the sequell; For there is now pro-
 fess'd an eight liberal Art or Science
 call'd *Ars bibendi*, in the Art of
 Drinking: The Students or Professors thereof,
 call a greene Garland, or painted hoope hang'd
 out, *A Colledge*: A signe where there is lodging,
 mans-meate, and horse-meate: An *Inne* or *Court*,
 an *Hall*, or an *Hofle*, where nothing is sold but
Ale and *Tobacco*, *A Grammar Schoole*: A red or
 blew Lattice, that they terme *A free Schoole*, for
 all commers.

Now wee know that in all Schooles there are
 severall degrees to be attain'd unto, therefore
 they in their deepe understandings, and pro-

sound Iudgements have thought it expedient to call :

A fatt corpulent Fellow, *A master of Arts*. A leane Drunkard, *A Bachelor*. Hee that hath a Purple face inchac't with Rubies, and such o-ther ornaments. *A Bachelor of Law* : Hee that hath a red nose, *A Doctor*, and hee that goes to schoole by fixe a clock in the morning, and hath his lesson perfit by eleven; him they doe hold to be a pregnant Schollar, and grace him with that Title.

Now before they goe to study, at what time of the day, or night soever it is necessary to know what language :

The study of
Severall
tongues.

If the English Tongue,

If the Dutch,

If the Spanish,

If Italian,

If the Grecian,

If Irish,

If Welsh,

If Latine,

If Greeke,

If Hebrew,

All.

Boare.

Sacke or Canarie.

Bastard.

Renish or Palerm.

Wanchel be.

Mathrigin.

Haligan.

Muskadell.

Hypocras.

He drinkes.

The bookes which they study, and whose leaves they so often turne over, are for the most part three of the old translation, and three of the new, those of the old translation :

First

First, the *Tankard*.

Secondly, the *Black-Tacket*.

Thirdly the *Quart-Pot* rib'd, or

Thorondell.

The bookes
which the
drunkards
study.

Those of the New be these.

First, the *Jugge*.

Secondly, the *Beaker*.

Thirdly the double or single *Can*,

Or *Black-Pot*.

You heare what the Bookes most in use amongst them are : It followes now as a thing necessary to make knowne unto you, what the professors bee, or at least what Titles they have amongst them.

The professors
of this Art.

He that weepes in his cups

and is Maudlen drunk--

He that laughes and talkes

much--

He that gives good coun-

sell--

He that builds Castles in

the Ayre--

He that sings in his drinke--

Hee that disgorgeth his

stomacke.--

He that brags of his Tra-

vells--

He that rimes extemporic,

or speaks play speeches--

Hydromancy.

(*losophy.*

Natural Phi-

losophy.

Moralisy.

Metaphisicks,

Musicke.

Phisicke.

Cosmography.

Pocry.

He

He that cryes trill-ill times, is a — *Rhetorician*.
 He that calls his fellow Drunkard, a — *Logician*.
 Hee that proves his argument
 by a Pamphlet or Ballad, a — *Gramarian*.
 Hee that rubs off the score with
 his Elbow Hat or Cloake, an — *Arithmesitian*.
 He that knocks his head against
 a post, then lookes up to the
 skie, an — *Astronomer*.
 He that reeles from one side of
 the Kennell to another, a — *Geometrician*.
 He that going home-ward falls
 into a ditch, or Kennell, a — *Navigator*.
 Hee that leeseeth himselfe in his
 discourse or talke, a — *Mooter*.
 He that brawles and wrangles in
 his Cups, a — *Barrister*.
 Hee that loveth to drinke in
 bugger-mugger, a — *Becher*.
 He that drinks to all commers, a — *Tong Student*.
 He that hath no money in his
 purse, but drinks on trust, a — *Merchants Ken*.
 He that in his Wine is nothing
 else but complement, a — *Cavilian*.
 Hee that drinkes and forgets to
 whom: is said to study the — *Art of Memory*.

CHAP.

CHAP. XIII

Their phrases borrowed from severall Courts, with places of dignity vsurps by them both Civill and Marshall.



O leave the Colledges in needfull now that wee inquire what is done in the Courts, and to learne what phrases and words of Art belonging to their profession they borrow from them:

Hee that plucks his friend or acquaintance, into a Taverne or Tipling house perforce, is call'd a

Phrases borrowed from severall courts

He that quarrels with his hostesse and call' a her whore

Sergeant.

He that is silent or tongue-tide in his Cups, is said to

Put in his Declaration.

He that ingrosseth all she talketh to himselfe, is call'd

Demand upon the Plaintiff.

He that with his loud talke deafens a'l the company,

Foreman of the Jury.

He that takes upon him to make the reckoning,

Clerk of the Court.

Hee that wants morey, and another man pays for, is

Pronounceth judgment.

Quit by Proclamation.

He.

He that cries trill-lill loyes, is a — *Theseritian.*
 He that calls his fellow Drunkard, a — *Logician.*
 Hee that prooves his argument
 by a Pamphlet or Ballad, a — *Gramarian.*
 Hee that rubs off the score with
 his Elbow Hat or Cloake, an — *Arithmesitian.*
 He that knocks his head against
 a post, then looks up to the
 skie, an — *Astronomer.*
 He that reeles from one side of
 the Kennell to another, a — *Geomitrician.*
 He that going home-ward falls
 into a ditch, or Kennell, a — *Navigator.*
 Hee that leaseth himselfe in his
 discourse or talke, a — *Mooter.*
 He that brawles and wrangles in
 his Cups, a — *Barriſter.*
 Hee that loveth to drinke in
 bugger-mugger, a — *Becher.*
 He that drinks to all commers, a — *Yong Student.*
 He that hath no money in his
 purse, but drinks on trust, a — *Merchant Ken-*
ner.
 He that in his Wine is nothing
 else but complement, a — *Cavilian.*
 Hee that drinks and forgets to
 whom: is said to study the — *Art of Memory.*

CHAP.

CHAP. XIII

Their phrases borrowed from severall Courtes, with places of dignity usurp by them both Civill and Martiall.



O leave the Colledges in need-
full now that wee inquire what is
done in the Courts, and to learne
what phrases and words of Are
belonging to the profession they
borow from them:

Hee that plucks his friend or ac-
quaintance, into a Taverne
or Tipling house perforce, is
call'd a

Phrases bor-
rowed from
severall courts

He that quarrels with his hostesse
and call's her whore

Put in his Declarations.

He that is silent or tongue-tide in
his Cups, is said to

Demur upon the Plaintiffs.

He that ingrosseth all the talke to
himselfe, is call'd

Foreman of the Jury.

He that with his loud talke deaf-
sens all the company,

Crier of the Court.

He that takes upon him to make
the reckoning,

Pronounceth judgment.

Hee that wants morey, and ano-
ther man pays for, is

Quis by Proclamation.

He.

He that gives his host or hostesse
a bill of his hand, is said to be — *Sav'd by his Clergy.*
Hee that is so free that hee will
pledge all commers — *Attorney Generall.*
He that weares a Night-Cap, ha-
ving been sicke of a surfet — *Sergeant of the Coyffe.*
He that is observed to be drunke
but once a weeke — *An ordinary Pursuivant.*
He that takes his rowle freely but
once in a moneth, a — *Sub-Sheriffe.*
He that healths it but once in a
Quarter, a — *Iustice of Peace.*
And hee, that takes his rowle but
twice a yeere — *Judge of a Circuit.*

Places of dig-
nitie belong-
to this Arte.

There be likewise belonging to this Art, or
Science, diverse places of respect and dignity,
both *Civill* and *Marriall*; Of the *Civill* first;

Hee that is unruly in his Cups,
swaggers, and flings Pots and
Drawers downe staires, breaks
Glasses, and beates the Fiddlers
about the roome; they call by
the name of — *Mayor Doms.*

He that cuts down signes, bushes
or lattices — *Master Controller.*

He that can win the favour of the
hostesses daughter to lie with
her, — *Principall Secretary.*

He that stands upon his strength
and begins new healths, — *Mr. of the Ceremonies.*

He that is the first to begin new
frollickes, — *Mr. of the Novelties.*

He that flings Cushions Napkins
and Trenchers about the room, — *Mr. of the Misrule.*
Hee

He that wanting mony is forc'd
to pawne his Cloake, — *Master of the Wardrobe.*
He that calls for Rishers, pickle-
Oysters, or Anchovy, — *Clerke of the Kitchen.*
He that talkes much, and speaks
non-sence, is call'd a — *Procter.*
He that tells tedious and long
tales, — *Register.*
He that takes the tale out of a-
nother mans mouth, — *Publicke Nasary.*

The Martiall degrees follow in the next place;
And their order, thus ;

He that drinks in his bootes
and Gingling-spurs, is call'd a — *Colonel of a Regiment.*
He that drinks in Silke-stock-
ings and Silke-garters — *Captain of a foot-company.*
He that flings Pottle and Quart
pots downe the stayres, — *Marshall of the field.*
He that begins three healths to-
gether to go round the table, — *Mr. of the Ordnance.*
He that calls first in all the com-
pany for a Looking-glasse, — *Camp-Master.*
He that waters the Faggotts by
pissing in the Chimney, — *Corporall of the field.*
He that thunders in the roome
and beates the Drawers, — *Drum-Major.*
He that looks red, and colours
in his chinke, — *Ensigne-bearer.*
He that thrusts himselfe into co-
pany and hangs upon others, — *Gentlemen of a Company.*
He that keeps company and hath
but two-pence to spend, — *Lansprizado.*
Hee that pockers up Gloves,
Knives, or Handkerchers, — *Suther.*

He that drinks three dayes to-
gether without resp^t, ——— *An Old-Souldier.*
Hee that sweares and lies in his
drinke ——— *An Intelligencer.*

CHAP. XIII.

*Of their Sea-service: Their new termes for new Pa-
radoxes: Their Writing-Schoole, &c.*

HAVING past the degrees, both *Civill* and
Marshall, It followes in the next place
that we come to take view of the *Sea*, or
rather, *Seller-service*; of which we have already
made this Quere:

Of their Seas
service.

He that having over drunk him-
selfe, and utters his stomake
in his next fellowes Bootes or
Shoes, they call ——— *Admirall of the Narrow-
Seas.*
He that pisseth under the Table
to offend their Shoes or
Stockings ——— *Viz. Admirall.*
He that is first Flau'd in the com-
pany before the rest, ——— *Master of a ship.*
Hee that is the second that is
drunk at the Table, ——— *Masters Mate.*
Hee that slovenly spilleth his
drinke upon the Table, ——— *Swabber.*
Hee that privately and closely
stealeth his liquor, ——— *Pyrate of the Narrow-Seas*
He that is suddenly taken with
the Hitch-up, ——— *Master-Gunner.*

He

Hee that is still smoaking with
the Pipe at his nose, *Flute.*
Hee that belceth either back-
ward or forward, *Trumpet*

I might run through the rest of the Offices in
the ship but for tediousness, therefore these be-
fore-named suffice for the present. I am next to
acquaint you with new tearmes for new Para-
doxes; As first, Your Drinking-Schoole must
not be tearm'd a Study, a Buttery, a Taverne, a
Tap-house, or a Sellar; but a *Library*, wherein is
specially to be obserued, That whosoever shall
drinke himselfe from off his leggs, in the *Libra-*
ry, must be Raised, Recovered, and Conjured up
with a book of the Old translation: But he that
is drowlie, and sleepest only to prevent the biting
of Flees, must reade in one of the New; and in
so doing, it is judg'd by the most learned of that
Society, that the exercise is well performed for
that present.

Necessary ob-
servations.

You have heard how they practise to study; It
is requisite that you likewise know how they
teach one another to write:

He that is indolent to learne
the Secretary-hand, calls for a
Bowle or Glasse of *Six-shillings Beere,*
He that desires to write a faire
Room-hand, *for Charnico.*
Hee that for that time would
practise the Court-hand, *Canary.*

Their writing-
Schoole.

He that will write the Chancery
 hand, calls for three horns of *Braggers.*
 He that would bee perfect in the
 Checker-hand, begins with a
 draught of the Wooll-sack *Fears, or Ale.*
 Hee that cannot see the way out
 of the *Library*, must call for a
 legible hand to read, and
 that's *A cup of Sacke.*

CHAP. XV.

Of certaine penall Statutes enacted by Drunkards;
 upon severall forfeitures committed in their
 healing; With Rits that issue upon the for-
 feitures, &c.

Of penall Sta-
 tutes enacted
 upon divers
 forfeitures.

T Come now to the penall Statutes
 enacted for diverse forfeitures, up-
 on most grave and mature delibe-
 ration, as followeth; *No man must*
call a Good-fellow Drunkard, for
that's a name of reproach and indignity, as quite ex-
termin'd out of their learned Society: But if at any
time they spy that defile one in another, they may
without any forfeit or iust exceptions taken, say;
He & Foxt, Hee is Flaw'd, Hee is Flusterd, Hee is
Suttle, Cupshot, Cut in the Leg or Backe, Hee
hath scene the French King, He hath swallowed an
Haire or a Taverne-Token, Hee hath whipt the
Car,

Cat, He hath been at the Scriveners and learn'd to make Indentures, Hee hath bit his Grannam, or is bit by a Barne-Weefell, with an hundred such like adages and sentences, extraite out of the most Authentick Authors in their Library.

Now upon the breach of these Statutes divers Writts Issue, to be serued upon the delinquents; of which:

The first cup, or Writ, with which hee is to bee serued, is

A Subpena.

Of Writts that Issue upon the forfeitures.

The second granted out by the Court, is call'd

Alterum summonas.

The third that comes upon him for his forfeiture,

An Exigent.

The fourth, if hee be peremptory, and stand it out,

A capias.

The fifth, which by no meanes can be avoided, a

Fieri-facies.

And if the Liquor be soure, flasse, muddy, or any way distastefull, so that it giveth no consent unto the company:

There presently goeth a Writt out,

Ad melius inquirendum.

There are divers other writts for divers other causes.

If any shall rudely presse into the roome without leave,

A forcible Entry.

Other Writts for other causes.
If scs.

- If hee bee admitted, hee then
pleadeth ————— *Libertas probanda.*
- If one depart the Roome with-
out paying that which hee
call'd for, ————— *Ne exeat regnum.*
- If he begins to stagger, then two
cupps more, is an ————— *Attachment.*
- But if hee chance to fall under
the Table: ————— *A binding proesse.*
- If hee be drowly, and offer to
 sleepe in the roome, an ————— *Habeas corpus.*
- If he be dead drunke, and with-
out motion, ————— *Capias ad Vigetum.*
- If any to cease drinking, fall
to whisper, ————— *A writ of conspiracy.*
- If any shall offer to buy the
 sleeping, ————— *Champerlaine.*
- If an unruly drunkard chance to
 be kick't downe the stayers, ————— *Excommunicare capienda.*
- But if he be suffered to stay with
 good leave, ————— *Dedimus Potestatem.*
- If any one of them shall hide his
 head for the reckoning, ————— *A Latitar.*
- If a drunkard sitting long, in the
 Taverne, shalbe fetch't home
 by his Wife, a ————— *Quo Jure.*
- If hee drinke from the morning
 till the Sun goe downe, ————— *Diem clausi extremum.*

CHAP.

CHAP. XVI.

Of sundry Termes and Tisles proper to their young
Students, with Customes to bee obserued, and
forfit upon the breach, with diuers Proverbs u-
sed amongst them, &c.

HEE that makes him-
selfe a laughing-stocke
to the whole company,
is cal'd a

Tenant in Fee-simple.

Hee that will be still smowching
and kissing his Hostesse be-
hind the doore,

Tenant in-taile speciall.

Hee that will be still kissing all
commers in,

Tenant in-taile generall.

Hee that is three parts foxt, and
will bee kissing,

Tenant in-taile after possi-

Hee that is permitted to take a
napp, and to sleepe,

Billie of Issue extinct.
Tenant by the curtesie de

If two or three Women meete
twice or thrice a weeke, to
rake Gossips Cup, they are

(Anglitter.

Hee that hath the disposing of
a donative amongst his com-
rades,

Tenants in Frank Almaine.

Hee whose head seemes to bee
heavier then his heeles, holds
in

- Capite.

Hee whose heeles are heavier
then his head, holds in

- Soccadge.

All Gentlemen - Drunkards;

Schollars,

Termes and
Titles.

- Schollars, and Souldiers, hold
in _____ *Knights service.*
- Hee that drinks nothing but
Sake and *Aquaviva*, holds
by _____ *Grand serienory.*
- Hee that drinks onely Ale, or
Beere, holds by _____ *Petit serienory.*
- He that drinks uncovered, with
his head bare, _____ *Tenders his homage.*
- Hee that humbles himselfe to
drinke on his knee, _____ *Dash his fealty.*
- Hee that hunteth the Tavemes,
or Taphouses, when he comes
first to age, _____ *Pais his rescue.*
- Hee that hath sold and mor-
gag'd all the land he hath, _____ *Surety for his levy.*
- Hee whose Wife goeth with
him to the Taverne, or Ale-
house, is _____ *A free-holder.*
- Hee whose Wife useth to fetch
him home from the Library,
is a _____ *Tenant at will.*
- Hee that articles with his Ho-
stesse about the reckoning,
is a _____ *Copie-holder.*
- Hee that staggering, supports
himselfe by a wall or a post,
holds by the _____ *Verge.*

*Customes to bee observed: and forfeits upon
the breach.*

Customes and
forfeits.

First, not to drinke unto any man in the com-
pany if a Woman bee in presence.

2. Nor

2. Not to dripe to the Drawer, Tapster, or Butler, Vpon paine of drinking twice.
3. To keepe your first man, and withall to remember whom you drinke vnto.
4. To have a care to see your selfe pledg'd.
5. That you see the health to goe round.

Other customes there bee in some places held by Tradition, as to have Thirteene to the dozen, and call for the reckoning pot, or come againe.

Certaine learned Proverbs, and proper Phrases belonging to the Library.

AS to drinke Ypse-phreese, Supernaculum, to swallow a Slap-dragon, or a raw Egge: Then to see that no lesse then three at once bee bare to a health: And of Proverbs These and the like.

Hee that drinkes red, gaines by the colour, A pound of care will not pay an ounce of debt: A raw stomack makes a numaticke head, &c.

CHAPTER. If three Gentlemen loynly purchase three Gallies of sacke to themselves and the remainder over to their servants in ice: If the men fall drunke

get may enter as the next Heire, upon the sixteenth price in demerit, and precisely convey it over in Fee to his Hostesse: but except the please, hee cause the elder brother died not leaved.

Proverbs.

A Cate
Common

8. Not to drinke to the Drowe, Taffer, or
Battel. 9. You paine of drinking twice.

3. To keepe your selfe from drinking to
members when you are drinking.

CHAP. XVII.

4. To have a care to see your selfe
drinking to the health to be sound.

Divers Cases to be put in their healing, which
but some mightily consider, and fearefully
determined among themselves as not by
Traction, as not by Traction, as not by Traction.

AS first, If a Clerke happen to be
dead-drunk in his owne Library,
in that case, his Wife may make
him Cuckold without Impeach-
ment of waste: If shee can do it
before shee revives, and therein shee may plead
custome.

Now followeth a case in the Common-Law.

A Case in the
Common-law.

IF there be two brothers, and the elder being
seized of sixteen pence in credit, and shall
be made dead-drunk in the Libery, the younger
may enter as the next Heire, upon the sixteen
pence in demeane, and presently convey it over
in Fee to his Hostesse: but except she please, the
sixteen pence in credit shall not descend, be-
cause the elder brother died not seized.

If three Gentlemen Ioyntly purchase three
Gallons of Sacke to themselves and the remain-
der over to their servants in fee: If the men fall
drunke

drunke before their masters, without Office The
remainder reverse, or escheate to the ~~author~~,
and the surviving purchaser (his fellowe bringing
blowne up) goes away with the whole, which
he may ~~sell~~ to the next comen in ~~redobstant~~,
the Statute of ~~Misprision~~.

If a Female Covert, offer her Petticoate or
Shock to Mortgage, to the Clerke of the Li-
brary, and he take th one or both up for the shoft
or reckoning; If her Husband come just in the
Nick, the Plantiffe shall abate; and the Clerke
shall be forced in despite of his Bedels to
with draw his Auction, or so lea it fall, and all be-
cause it was not before enter'd; and blissh it nedw
or. In case of Linnen, it hath beene adjudged; that
if four brothers have tak out shirt amongst
them; If by consent of all four; the single
shirt be condemned to the Lombard; and the
purchase spent in the Library; the naked worth
of the common law in that case is; that they be
compellable to weare no Linnen, but to goe
to wottward for Pennance; all the next bounti-
full hedge commiserates their necessity.

If two empty Corporalls, or Low-Country
Souldiers lately come over, happe into a strange
Library, and after the turning over the Bookes
of the old Translations, they be call'd to account
for their learning; If they upon some feign'd
case, fall to quarrell, and the Clerke bee well
and throughly beaten for his labour, they
may by the force of the Common-Law, depart

while the disputation is hot, discorde free, and
 short fire, it is stande to shew reason

If a Bottle of *Aguaviva*, or *Strang Waters*,
 descend to three Gossips, they may as partners
 divide the liquor by a cup, or glasse of partition,
 but if the Bottle as a thing not dividable, they
 shall occupie in common, till two of them de-
 cease, and bee buried in the Library; then the
 surviving Gossip may carry away the Bottle
 whole (if she breake it not by the way) and that
 by the way of survivorship.

If a Clerke bring to any approved Schol-
 lar, A Booke of a false Translation, that is,
 when it should bee in *Quarto*, to bring him one
 in *Octavo*, or in stead of one in *Duo decimo*, to
 bring him one that is in *Decimo sexto*, although
 the student turne it over for instruction sake,
 yet if he mislike the *Volume*, hee may lawfull-
 ly breake the cover of the Booke about the
 Clerkes head; and justifie it by a decree, made
 at the first setting up of the Library. But of
 these no further; I now proceede to matter of
 more weight and consequence.

CHAP.

CHAPTER XVIII.

*Diuers Series of such who in moderate drinking
hath made most ridiculous*

I have all foraine, discourses,
which might exemplifie unto you
how Wine hath debilitated the
sences, and made some men derisi-
ons, and laughing stocks to the
world. I will now onely present
you with a few domestie examples, either of
mine owne notion, or related from others.

A Serving-man much over taken with wine,
when he perceived that he could beare no more,
stole out of the Taverne by a backe doore, and
passing through a darke and narrow Lane, late in
the night when the Moone shined very bright
and cleare, and at length coming to crosse
Cheape-side, to goe into Friday-street, he presently
began to apprehend, that the shadow wherein he
stood was the Shore, and the Moone shine a Ri-
ver (for hee directly conceived it to bee water)
therefore he first call'd aloud, A Boate, a Boate,
but hearing none to make him answer (for who
would but imagine him to be some drunkard or
madman) he next be thought himselfe, It might

A drunken
Servingman.

be possible for him to wade over, in which conceit he laid by his Cloake, pluckt off his Bootes and Stockings, and then his Breeches: when drawing up his shirt to the height, he laid the rest of the luggage upon his shoulders, and staying himself upon his sword, was the first that softly into the Moore stink; and finding the Channell firme under him, hee aduented the water, and wading furth, and further, in great paine, and at length with many a late hee came to the shore, and then fell devoutly to his prayer, thanking those powers who had granted him such an escape. The watch sitting close, seeing and perceiving all that was done and said, fled him a long till he had wiped himselfe dry and put on his clothes, and then shewed themselves, and told him they were water-men and came to rowe him backe againe to the shore, which they would have done, had not the Constable repented himselfe, and being well pleased with the stay it them, and commanding one or two of them to see him to his lodging.

And thus A
man of
warre

A travelling
Drunkard.

Another Drunkard coming home was late over the field, thinking to make a stage, and so into the ditch where he roode mee deepe in water, and not able to get out, in this posture till hee was towne downe, and some one passing that way heard him cry for helpe, and being in haste, hee came to him, and finding he was a Drunkard, hee

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လမ်းကွေ့

The fashion was to wear great broad Belts of Leather, buckled about their waists: They having drunk their dozens round, and he amongst the rest being Flashed, the motion was made to break up Company: when the rest rose, he sitting upon the bench side, and groping for his Dagger behind he happened upon a *Jordane* that was swim full, and putting the end of his Belt through the handle of it, buckled it about him in the stead of his weapon, and so walking without a Clout through the street in the day time, all the Boys and Girls ran laughing and hollowing after him to looke behind him, For his Dagger dropt out of the Scabbard. Now you thinke

It was some Bar mibe wittily put off by him, who living in a Chamber, over heard where the watch was set beneath, emptied a Chamber-Pot upon their heads, who calling unto him, and asking him why he had used them so lovebly he demanded of them, Who they were that questioned it. They told him they were the Watch, why then saith he, *Harve watch harve Catch*, and so shut to his Casement. *Harve watch harve Catch*

A witty drunkard.

A quivering drunkard.

Another coming from *Sawthick* at a very late hour over the Bridge, jostled against one of the Chains posts over against *Saint Mary's Church*, who being naturally very quarrelsome in his Cups, supposed that some night-walker had given him that offence and therefore very reproachfully reprimanded him, and so he upon a time had done.

desperatly out with his dagger, and by great fortune strooke into the very hollow of the post, and perceiving it to give way, made no further question, but he had slaine the party: with the suddaine apprehension whereof, he leaves the weapon in the wood, presently begins to devise of some suddaine shift to save his owne forfeit life; he dares not goe home to his house: and knowes no man whom he may trust with such a secret: Therefore he presently takes boate, downe hee goes that night to *Gravesend*, and from thence gets shipping into the *Low-Countries*. The weapon the next morning was found in the post, and knowne, and the owner thereof mist by his wife and friends: but not to be heard off. After a twelue-moneth, notice being given to his wife; where he liv'd, and by circumstances, being possessed of the mistake, hee came over like an Ass as he went, and was a jeere to the Citie his whole life after.

Certaine Gentlemen using much to our Tavernes, some of them affecting Tables: Their custome was still when they met to play at *Trish* or *Tiitack*: and whatsoever the stake was, to call in Wine, because they would not charge the house, so that the standers by might drinke freely of the gamesters cost, and thus sometimes they would spend the whole night: Amongst the rest, one obserued to be a sharke, that would save his purse, but could never be drawne into any game, or expences, and yet would devoure more Wine

A sleepe
drunkard.

then any two in the Company, and whilst the rest were either busie all playing, or looking on, hee would be still tampering with the cups, till hee had stolne himselfe drunke, and then hee would fall asleepe in the roome: This being noted by the rest, whilst he was taking a sound nap in a chaire, they devised to put a trick upon him, and watching his waking, they suddenly put out all the lights in the roome, and still pretended to hold on their game: The dice run, and the Table-men walke, the standers by, bet, some on this side, some on that, every cast was named as it was throwne, all which he heard, but saw nothing: This least was held up so long, and carried so well, that he presently apprehended, that he was strooke blinde, and quite bereft the use of his eyes, and so fell into a great passion and clamour: The Gentlemen came about him, and feined to wonder what he meant, bid him looke up, and bee of good cheere, hee told them, hee knew them by their tongues, but could not discern any one of their faces: at which they seemed to be the more amazed, and so concluded that he was miraculously deprived of his eyesight, till they call'd for more lights, more lights: Another answered, there were sixe in the Roome already, and if not by them, hee could never see at all, one offers to leade him, another began to thrive him, perswading him, that sure this judgement was fallen upon him for some great sinne hee had committed: Some hee remembered

signall A
Answere

membred and confest, sure saith another, he hath beene a great sparer of his Purse, a stealer of his drinke, and a dissembler with his friend, none of which hee deemes: At length, when they had got out of him what they coul'd, and leerd him (as they thought) sufficiently, they suddainely caused light to be brought in, by which finding how hee was gull'd, hee grew so ashamed, that he who was before a burthen to them, could never be seene in their company after.

measur'd A
new-stet

I knew a Citizen, and a substantiall house-keeper, who having beene drinking late, could not find his owne doore, and though he knew the streets, and the postes that stood at other mens gates, and how farre distant his house was from them, yet still he rather came short of it, or past beyond it, at length (loath to be noted, but more loath to lie upon the stall) hee perceived a light in one of his Neighbours windows, hee rapps at the doores, the good man (being upon some occasion late up at that time) look'd out of the window, asked who was there, and what he would have: Nothing good friend answered hee) but onely to intreate you to direct me where such a man dwells, (meaning himselfe) and shew me his house, his Neighbour knowing him, replied, calling him by his name, I hope no man knoweth that, or at least should know it better then your selfe: True it is saith hee, but not at this time, so his Neighbour perceiving in what case hee was, came downe, ope-

A Citizen.

measur'd A
new-stet

the doore, and light him over the way, which howsoever it was secretly carried, yet made his intemperance palpable, even after mid-night.

A drunken
Malt-man.

A Malt-man comming reeling at noone day from a Red-lattice, wearing about his waste a leatherne Belt; buckled before, with a thong hanging downe; went to turne to the wall, and standing some yard from thence, screw'd his head on the one side to see who went and past by; and putting his hand downe to grope for something to shew the wall, he mist of his aime and lighting upon the thong that hung downe, held it out betwixt his fingers, and pist in his breeches; The people that saw the water drop downe by his knees, grew into a generall laughter, by which he finding the mistake, grew sensible of the plight he was in, and so ashamed, stagger'd away as fast as he could, like a drunken Coxcombe.

A drunken
Saylor.

A drunken Sailor hauing beene foxt in the Towne, his ship being then in harbour, he call'd aloud for the Cock-boat to fetch him aboard, and in the meane time layd him down upon the Banck, and there fell fast asleepe; The Tide was then comming in (for it was young flood) and by degrees first came up and washed his feet, and then retyred; the next time it came up to his knees, and then fell backe, so to his very necke, yet all this while hee waked not; the next wave came up to his mouth, of which being somewhat sensible, he said, No more drinke I pray thee, and so

so the second time and the third, and still as it covered his face, when it was fallen off, as soone as he could recover himselfe, he said nothing else, but No more drinke I prothee, and had not the Boate come just at the instant, there he had been drowned, and never told who hurt him.

A company of drunkards having tost the Cans all the night long, even till the day brake, in the morning, one of them riseth from the table reeling, with a purpose to pisse in the Chimney, and having let something fall upon the hearth, and stooping, thinking to take it up: when he raised himselfe, his head was got within the Mantle-tree (which he perceived not) but having made an end of that which he went to doe, and being something tall of stature, he made proffer to come away, and first walked from one end of the Chimney to the other, then backe againe and felt about with his hands, but could find no way out, at which he began to blesse himselfe and wonder where he was, and in his devotion casting up his eyes he perceived a light above (for it was then day) by which he presently apprehended, that he was fallen into a well; but seeing by the distance betwixt him and it, it was so deepe that there was no possibility for him to get out without helpe, hee began to bee in despaire; And as hee was musing what hee should doe, hee heard them laughing and talking in the roome, which he supposed were some above that passed by the wells mouth upon businesse; and

A drunkard
in a Well.

not willing to lose that opportunity, hee call'd
out aloud, Helpe, helpe, Ladders, Ropes, helpe,
helpe, I am fallen into the Well. The rest won-
dring by the hollownesse of his voyce whence
the noyse should come (for the clamor ascended
upward) at length by his struggling and striving
perceived him to be in the Chimney, and so in
the stead of pulling to draw him up, they pluckt
him out by the leggs below, and these and such
like are the ridiculous effects of drunkennesse,
which end with that of the Poet,

*Nam maximum Ebrietat Malorum est omnium.
Mortalium, quod ledat hoc est maximum.*

The greatest evill that on earth can be,
And most hurts mankinde, is Ebrietie.

CHAP. XIX.

Of some who have lived abstinent, and altogether
refrained from wine.

I Am loath to cloy the reader with
too much impertinences, I will
next set before you the abstemi-
ousnesse of some *Ebriicks* of the
former Ages, To whom, if we op-
pose the *Libertines* of these our times, and this
nation,

nation, it will easily appeare how farre those
 Morall men excell us in sobriety and tempe-
 rance, and on the contrary, how much we *Christi-*
ans exceed them in vinociry and surfet. *Philar-*
chus relates that *Theodorus Larissenus* was of such
 abstinence, that he alwayes withdrew himselfe
 from the presence of King *Antigonus*, when hee
 went to any quaffing feast. The same Author
 testifies, that the *Iberians*, though they were the
 richest and potent of all their neighbouring na-
 tions, yet they drinke nothing but water, and eat
 but once a day; yet in their atyre they were
 gorgious and sumptuous. *Aristotle* and *Theo-*
phrastus remember a man call'd *Philinus*, who ne-
 uer in his whole life time, eate, or dranke any
 thing save Milke. *Hegesander Delphus* writes
 that *Anchimolus* and *Mosschus*, two Philosophers
 that read in *Heli*, never in their life time dranke
 any thing but water, and eate nothing but fruits,
 yet they were of strong and able bodies. *Matris*
 an *Athenian*, eate little or nothing, save the fruit
 of the Myrtle, he never tasted of the Grape, but
 water onely. *Lamprus Muscus* was most abste-
 nious, commended by *Phrynicius*, both for the
 sweetnesse of his voyce and wisdom, he never
 dranke but from the river or fountaine. *Macho*
 the *Commick* Poet remembers the like in one
Moschides. *Aristotle* in his booke de *Ebrieta*,
 speakes of divers, who notwithstanding they fed
 upon salt meats, yet were never thirsty, amongst
 whom were *Archonides* the *Argine*, and *Mago* the
 Carthagi-

Theodorus La-
risseus.

Iberians.

Philinus.

Anchimolus.
Mosschus.

Matris.

Lamprus Mus-
cus.

Moschides.

Archonides.
Mago.

Carthaginian who past the Desarts three severall times, eating onely dry meats, and never dranke in all their travell. *Antigonus* *Christius* reports of *Poleman* the *Academick*, that beginning from thirty yeeres of his age, he dranke nothing but water to the houre of his death. *Demetrius* *Scoprius* witnesseth of *Dioles* *Peparethius*, to have tasted no other in the whole terme of his life. *Herodotus*, lib. 1. speaks of a King of *Persia*, who dranke onely of the River which flowes neere unto *Susar*, and whithersoever he remooved, many Waggon, drawne by Mules, and laden with silver vessels filld with that Water followed him. The second King of *Egypt*, surnamed *Philadelphus*, having contracted his daughter *Berenice* unto *Antiochus* King of *Syria*; at his infinite charges provided, that the water of *Nile* should be continually conveyed unto her, because hee would have her drinke onely from that River, for so reports *Polibius*. *Heliodorus* relates, that *Antiochus* the *Illustrious*, used to mixe his Wine with a water drawne from a Fountaine in *Antioch*, which *Theopompus*, saith *Midas*, King of *Phrygia*, caused first to be made, when he thought to surprize *Sylenus*, the drunken Priest of *Bacchus*: It is call'd *Inna*, and lies (as *Byon* sayth) in the mid-way betwixt the *Medi* and the *Parnius*: *Staphinus* saith, that *Meampodes* was the first that used to drinke Wine commixt with water. *Demosthenes* the famous Oratour, protests of himselfe, that for a long space together, he dranke Water

Poleman *Accad.*

Dioles.

A King of
Persia.

Philadelphus.

Antiochus.

Meampodes.

Demosthenes.

Water onely, of whom *Pythæus* thus writes.
 Now behold, and cast your eyes upon *Demosthe-
 nes* and *Demudes*, both pleading at the barre, the
 continence of the one, and the intemperance of
 the other: The one tastes nothing but water, the
 other swilles altogether Wine, *Demosthenes* al-
 wayes sober, *Demudes* ever drunke, the one ad-
 dicted solely to his study, the other to his belly.
Euphorian Calcidensis reports of *Lyfirtus Laffi-
 nus*, that hee was never knowne to bee thirsty at
 all, and though he seldome or never tasted any
 liquor: yet his urine hath beene as free to him,
 as to any other man: At which when many won-
 dred, yet by triall they found it to be true. In-
 finities I could exemplifie in this kind, but I will
 surfet you with nothing, for I obserue with the
Physicians, that a sparing diet is better then sur-
 fet: but on the contrary, concerning those spun-
 ges that powre downe their throats cup after
 cup, and glasse after glasse, as if their thirst
 would never bee satisfied, or as if their stomachs
 were of the nature of fire, which the more it
 eates, the more it askes, let them listen to that
 of the Poet *Antiphanes*.

Hee that with Wine, Wine thinks to expell,
 One ill, would with another quell:
 A Trumpet, with a Trumpet drowne.
 Or with the Cryer of the Towne,
 Still a loud man: Noyse deafe with noyse:
 Or to conuert a Bawde, make choise

L

Of

Of a Pander, pride with pride, shame thus,
 Or puta Cooke downe by Calistrans;
 Discord, by discord, thinke to ease,
 Or angry men, with scoffes appeale:
 So Warre by Battell to restraine;
 And labour, mittigate, by paine:
 Command a suddaine peace betweene
 Two shrill scoulds, in their heigh of spleene:
 By drinke to quench drinke is all one,
 As if by strife, strife to atone.

CHAP. XX.

*A moderation to be obserued in drinking, borrowed
 from Antiquity.*

Epicthermus is of opinion, that all sa-
 crifices which were first piously
 devoted to the Gods, have since, by
 the corruption of times, beene a-
 dulterated, as meerey chang'd into
 ryorous Feasts, and banquets; And
 those which were at first sacred, made profane
 by voluptuous and excessive quaffing, from
 whence ariseth wantonnesse, or furie, begetting
 blastings, misery, and fetters; The Poet *Panga-
 ses* dedicates the first moderate draught to the
 houres, and the Graces; the second to *Venus* and
Bacchus; the third to Injury and discommoditie,
 according to that of *Euripides*: *Sunt primum
 Lasciuienti*

Lascivienti verbera: To him that wantons in his cups, stroakes are due. And *Pamassi*, before named, thus speakes concerning the use or abuse of Wine.

*A superis homini vinum gratissima dona
Conueniunt, Illi, Cantus, Chorea simul omnes, &c.*

Wine was the gratefull gift of Gods, to men,
To which agree songs, and all dances, when
Their straines are chaste, and comely: and above,
Where gifts passe free in interchange of love.
Tooke modestly, all sorrowes it expells;
Immoderate cups, breeds madnesse, and nought else.

The Poet *Eubulus*, Introduceth *Bacchus* the God of Wine, speaking thus:

*Prudentibus viris, Ego tres misceo
Crateras, unam, sanitatis gratia
Primum bibant hunc, grata Amoris Alterum, &c.*

I Temper three cups to the wise-man: one
To preserve health (if it be drunke alone)
The next of love, and pleasure, both to keepe
Firme and intire: A third to provoke sleepe;
These may the grave and discrete men carowse,
Yet each of them part sober to his house:
No more I doe allow, who these exceeds
In a fourth draught, brawls, and contention breeds;
Clamour a fift: A sixt to Lust invites,
And loose incontinence: A seventh accites
Spots in the cheeke and fore-head: The eight doth
Tumult, and confused noyse, able to shake (make
L 2 The

The strong *Symposium*; and the ninth cup, hath
Power to exclude all peace, and stirre up wrath.
Whats beyond these, is madnesse: if you fill
Great Vessells into small, you waste and spill.

Zeno Citieus saith thus, To doe justice unto
all men, is *Prudence*; To follow what is good,
and avoid what is ill, *Temperance*; To endure all
adversity with patience, *Fortitude*. The counsell
then that I would give to all such as are given o-
ver to vinosity, I will borrow from *Plutarch lib.*
de Audiend. Poetis; It is great wiledome (saith
he) for a man who is subject to anger and wrath,
not to be ignorant of his imperfection, but to
take heed to himselfe, that he entertaine no mo-
tive that may accite him to choller: so should
the intemperate man arme himselfe against
drunkennesse. And as King *Agésilas* would not
suffer his cheek to be kist by a beautifull yong
man, lest he should grow inamor'd of his feature;
And *Cyrus* commanded the faire *Pacethea* not
to come into his presence, for feare of being cap-
tivated by her beauty; so hee should avoid both
wine and bad company, lest he bee tempted by
the one, or taken by the other; be aduised by *So-*
lon, whose maxime was *Nequid nimis*, take not
too much of any thing, the branches (saith *Pla-*
to) which proceeds from the root *Abstinence*, are
Modesty, *Shamefastnesse*, *Continence*, *Tempe-*
rance, *Moderation*, *Honesty*, *Parsemony* and *So-*
briety; when the fruits of *Drunkennesse*, are the
trembling

trembling of the Ioynts, the stammering of the tongue, Error, Oblivion, Babbling, Dulnesse, Baldnesse, age in Youth, imbecility of Body, defect in the braine, a diseased Life, an immature death: *Salust* saith, Nothing can be more abject and base, then a man to live a slave to the pleasures of the mouth and belly. It is a true saying, *Much meat, much malady; Plenty of Wine, and store of wantonnesse.* It fareth with men, saith *Origen*, as with vessels upon the water; put in the one too much loading, they sinke; power into the other too much wine, they surfet. It is a great fault, saith *Seneca*, For a man to bee ignorant of the measure of his owne stomach; Every man knoweth what weight his beast can beare, but not what burthen himselfe can carry; loath hee is to overlaode him, but still ready to overcharge himselfe; But how difficult a thing it is (saith *Cato*) to preach *Abstinence* to the Belly which hath no cares; and is still importunate, that it will brooke no deniall: I will conclude this Argument of *Abstinence* with that of *Virgil*, *de vino & venere*,

Nec veneris, nec tu Vini capiaris amore.

Vno namque modo, vinas, venusque nocent, &c.

Doate neither upon Women, nor on Wines;
For to thy hurt, they both alike incline;
Venus thy strength, and *Bacchus* with his sweete
And pleasant Grape, debilitates thy feet:

Blind-Love will blabb what he in secret did,
 In giddy Wine that nothing can be hid;
 Seditions warres, oft *Cupid* hath begun,
Bacchus to Armes makes men in fury run;
Venus (unjust) by horrid war tost *Troy*,
Bacchus by war the *Happy*s did destroy:
 When thou with both, or either, art possest,
 Shame, Honesty, and Feare, all fly thy breast:
 In fetters *Venus* keepe, Gyves *Bacchus* tyde,
 Left by their free gifts thou beest damni'd
 Vse Wine for chink, *Venus* for lawfull seed,
 To passe those Limits, may thy danger breed.

CHAP. XXI.

Of the most horrid effects of Drunkenesse, and a
 Christian like admonition, to Sobriety and
 Temperance.

Diostheus lib. 3. rer. secular. writes,
 That *Cyanippus Siracusanus* sacrific-
 ing to the gods, amongst all the
 rest had neglected *Bacchus* the
 god of wine, for which, being in-
 raged, he sent the plague of Drunkenesse upon
 them, (as the greatest punishment he could in-
 flicke) who in the heat of his cups, meeting his
 daughter *Cyane* in a place remote and darke, vici-
 ated her Chastity; In which act (not knowing
 who the ravisher was) she wrung a Ring from his
 finger,

finger, and after gave it to the keeping of her Nurse, as hoping by that token to find out in the future who had done her that outrage: In pro-
cesse, a great plague beginning in the City, and
they sending to *Apollo Pythias*, to know why the
gods were so incens'd against them; answer was
returned by the Oracle, That to remove it thence
and to appease the anger of the gods, an incesti-
ous man must be sacrificed. *Cyane* having found
by the ring, the intent of the Oracle (which none
else apprehended) and that it pointed at the fa-
ther, she tooke him by the haire of his head and
beard, and dragging him to the Altar slew him
there, and presently her selfe fell upon the same
sword, and so died: Though this may to some
appeare fabulous, yet hath our owne countrey
afforded accidents in the like nature, as prodigi-
ous and strong. One Master *Coverlee*, a gentle-
man of quality and good descent, in the like dis-
temper wounded his Wife and slew his owne
Children; whom I am the bolder to nominate,
because the facinorous act hath by authority bin
licensed to be acted on the publike Stage. And
very lately in *Wilt-shire*, A yong gentleman well
borne, but riotously conditioned, ran his sword
through his owne mothers body, and slew her
when shee came with her grave and Matron like
advice, to counsell and diswade him from ryoti-
ng and lewd company.

Nay, have not some Husbands slaine their
Wives, when they have come home from swil-
ling?

ling? and Wives cut their husbands throats, after they have beene tipling? The Father hath flung his knife at the Mother, and missing her, kill'd the Child, one Brother hath slaine the other in the Taverne: and one man stab'd his deare friend in the Ale-house: I neede not wander far to inquire for these fearefull accidents, when this very Citie it selfe affords such frequent examples, *Wine* (saith one) is the blood of the earth, and the shame of those who abuse it: *St. Ambrose* saith, the first evill of drunkenness, is the hazard of chastity. And *Saint Augustine*, It is a sweete sinne, a pleasant poyson, and a bewitching devill.

Of this cursed (I may say) most contagious sinne (for commonly, one drunkard infecteth another) heare what the wise man, King *Solomon* saith, *Proverb. 23.* Keepe not company with drunkards, nor with gluttons, for the glutton, and the drunkard shall be poore, and the sleeper shall be clothed with raggs: To whom is woe? To whom is sorrow: To whom is strife: To whom is mourning? To whom is wounds without cause? And to whom is the rednesse of the eyes? Even to thee that carryest long at the Wine, to them that seeke mixt wine, looke not then upon the *Wine* when it is red, and when it sheweth his colour in the cup, or goeth downe pleasantly, In the end thereof, it will bite like a serpent, and hurt like a Cockatrice: Thine eyes shall looke upon strange Women, and thine heart shall
speake:

speake lewd things, and thou shalt be as one that
 sleeps in the midst of the sea; and as he that sleep-
 eth on the top of the Mast. They have stricken
 me (saith thou say) but I was not sicke; they have
 beaten me, but I knew not when I awoke; there-
 fore will I seeke Joye still; Saint Luke 21. 34.
*Take heede to your selues, least as any time your
 hearts bee oppressed with surfeits and drunkennesse,
 and cares of this life; least that day come on you as
 vnawares, for as a snare shall it come on all them that
 dwell on the face of the whole earth.*

Take therefore the Counsell of Boethius the
 Christian Philosopher and Poet; who speaketh
 thus: Then necessarie impells to a sober and up-
 right life, when wee apprehend and consider, that
 all our actions, how private soeuer, are visible to
 him that shall judge them; Neither ought wee
 to delay the amending of our liues, or correcting
 of our manners, for as Saint Augustine saith
*De penitentiis veniam, forte se non dubit peccanti
 penitentiam?* Hee that gives pardon to the pe-
 nitent sinner, will not perhaps giue repentance
 to him that sinneth, for there is no man who
 drinks to day, that can presume to lift the cup to
 his head to morrow.

If lawfull cups be not permitted to Kings and
 Princes, how much lesse to common men: Heare
 what the Wise-man saith, *Proverbs 31. 4.* It is
 not for Kings (*Oh Lemuel*) It is not for Kings
 to drinke Wine, nor for Princes strong drinke,
 least he drinke, and so forget the decree, and

M

change

change the judgement of all the children of Affliction. To you therefore I speake (who are altogether given over to this sinne) hated of God, and abhorred of all good men,) which St. Paul in his Epistle to the Ephesians 5. 17. And be not drunke with wine, wherein is excessse, but bee satisfied with the spirit.

Let us therefore speake unto God, as if men did heare us: And live amongst men, as knowing that God seeth us, whole eyes peirce into the secrets of the prison, into the corners of the hearts, into the hiddenesse of time, and the concealednesse of Eternitie: For not to the offender, but to him that is offended, doth God grant pardon, saith Saint *Augustine*. *Iohannes Episcop.* tells us, What doth carnall man know more, then wailly to keepe his owne, and watchingly to scratch from another. Or if hee cannot compasse it, yet at least to desire it, But the heavenly Physitian hath to all vices, made obvious vertues, as remedies. For as in the Art of Physicke, they worke by contraries, ministring hot things to heale cold infirmities, and cold things to helpe hot diseases: So the Creator of the Heavens, the Earth, and vs, hath provided cordiall Medicines to cure contrary corrupt Maladies: To make sound the slothfull man, is to bee applyed Labour and Industrie: The Avaritious man, Bounty and Charity: The wrathfull man, Gentleness and Patience: The Proud, Humilitie and Lowlinesse: The drunken man,

man, *Sobriety* and *Temperance*. Let us then be swaid by *Leo Pap.* who tells us that wee ought all to labour (by the Almightyes Grace and helpe, that he may in His owne Temple, which is our bodies, find nothing that may be offensive to the eyes of so Divine a Majestie, but let the Tabernacle, and habitation of our hearts be cleane swept from all vices, and furnished with Vertues, keeping them still shut and lock't, against the Temptations of the devill, but alwayes open to receive our Redeemer.

Thus I conclude, beseeching the Almighty, that as our Nation being the most forward to commit this grievous and abominable sinne of drunkenesse, so it may be the first to expresse a true Repentance, and contrition for the same, that his heavy Iudgements, long threaten'd, and now impending, may be turned from us, which hee grant for His mercy sake, and Merits of His Sonne our blessed Saviour.

*In Cratere meo, Thet is est conjuncta Lyao
Est Dea Iuntha Deo, sed Dea major eo.*

F I N I S.

E R R A T A.

P Age 3. line 7. reade, for insacious, insatious. p. 4. l. 5. r. *patent*. p. 12. l. 8. r. *Symposium*. p. 22. l. 10. r. *thrifty*. p. 26. l. 5. r. *mentisur*. p. 33. l. 8. r. *Peculum*. p. 43. l. 11. r. *nations*. p. 62. l. 13. r. *Ligatum*. p. 75. l. 4. r. *denies*. p. 78. l. 17. and in the rest. r. *abstemious*. p. 8. l. 3. r. *Demulder*. p. 84. l. 10. r. *Pozthet*. p. 18. l. 5. r. *lost*. Diverse mistakes are in the proper names, which I intreat the understanding Reader favourably to correct.